

Chinese

Recorder

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VALENTINE'S MEAT-JUICE

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London, England, December 1st, 1900.

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WALTER E. LAMBETH,

Surgeon-in-Chief, St. George's Hospital.

TESTIMONIALS.

New York.

I prescribe Valentine's Meat-Juice daily, and find it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.D., is the British Medical Journal, December 16th, 1900, "I would advise every country practitioner to always carry in his medicine chest a bottle of Valentine's Meat-Juice."

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It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT HARRISON, M.D.

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THE CHINESE RECORDER

AND

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*Education and Character.**

BY REV. GILBERT REID, D.D.

TECHNICALLY speaking we should first of all discriminate between the four words—education, learning, knowledge, culture; but speaking in general we may say that education, through the process of learning, increases knowledge and promotes culture. So likewise we should discriminate between the four words—religion, morals, conduct, character; but speaking in general we may say that religion, through the process of morals, trains conduct and develops character. Taking the four words on each side the proper comparison would be between education and religion, learning and morals, knowledge and conduct, culture and character, but for special reasons I make the comparison between education and character.

These two words do not occur in Scripture, but there are two texts which we may utilize. The one is Proverbs iv: 13, "Take fast hold of instruction; let her not go; keep her; for she is thy life;" and the other is Ecclesiastes i: 18, "For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow"—two passages mutually contradictory and very perplexing, but often the Bible method of teaching truth by giving us opposite sides or many sides of one idea.

Beginning with the drift of the second passage I would say that education does not guarantee character and may even conduce to evil. There is nothing essentially ethical in the three "Rs," or in such studies as algebra, physics, chemistry. It may be argued that as accuracy is allied to truth and as these studies conduce to accuracy, so character is trained thereby; and yet this can be said

* Sermon delivered under the auspices of the Educational Association at Union Church, Shanghai, Sunday, May 25th, 1902.

with equal truth of lawn-tennis, chess, billiards, or other games which are not generally played with a view to the training of character. Of the Chinese students who have been abroad to learn Western branches very few have shown any superiority in moral character. So of the Chinese officials who are most progressive, it is generally true that they are the most tricky, adding to their own tricks all the tricks of the foreigner. Japan as a country has more education, and especially education from the West, than China, and yet the Japanese can hardly be said to have better character than the Chinese. In fact, the world over, many of the brainiest men are the biggest reprobates.

There are two evils which are more prevalent with the educated than the illiterate. One is pride. "Knowledge puffeth up, but love buildeth up." The other is hypocrisy. "Oh scribes, Pharisees, hypocrites." Oh Chinese literati, oh scientific educationists, hypocrites! The man of education knows what is in accordance with right and propriety, and, being equally inclined to the wrong or improper, he will cloak his misdeeds in the robe of righteousness and respectability. With increased education he has increased ability to deceive.

On the other hand, the wise man Solomon, in the book of Proverbs, lays special emphasis on instruction and knowledge. There is also a general impression that ignorance is the cess-pool of crime and illiteracy, the hot-bed of superstition, while learning can be made the handmaid to religion. Take, for example, the people of Wales and Scotland, where one finds such a high degree of education. There is also a people of great sterling character. You might almost say that the Scotchman has character in spite of himself. Take also the countries in Northern Europe in comparison with those of Southern Europe: more education, more character. Take also Japan, to which we have already alluded. Though the people of Japan as a whole may not be equal to the Chinese in point of character, it is true that the inauguration of reform in Japan was due to honest-minded, honorable, upright men who had been trained in Europe or America. The new education has made Japan strong and given her an equal place in the family of nations.

How is it, then, that education may produce good or may produce evil? Let me use an illustration. In Shanghai there has been considerable discussion about introducing the electric tramway. It is true that the tramway would be of great convenience and some economy to the mass of Shanghai residents. There will also be the danger that the electric cars, running at too great speed, will collide with vehicles and run over a few persons. The electric

wire may also fall down when full of power, and some one touched by it will be instantly killed. It is a dangerous thing, though very convenient to have this electric tramway. Its good or evil depends on what? On the electrician in the motor-house, and especially on the motor-man who directs the car. So education to be beneficial or detrimental depends on the motor-man of conscience who directs knowledge, which is not only power but may be a power to evil as well as good. In all education much depends on the make-up of the personality which directs the education on the character of the educationist.

What, now, is character? Character is a certain steadiness of self-poise, an all-around development of the man, an unspottedness from the world's contaminations, and, finally, trustworthiness. To secure the all-around development it may be necessary to comprise studies, like some we have already mentioned, which have no essential bearing on character. Algebra and geometry may not teach anything ethical, and yet they can prepare the mind for the reader's reception of ethical principles. There may be in many studies no moral distinctions, and yet there may be a difference in the moral aim which will modify education in its relation to human character. In Shanghai there has been hitherto a remarkable similarity in the state of the buildings along the Bund, and yet one is a hong, another a bank, another the club. Though apparently alike there was yet a difference in the design of the architect, adapting the inside of the building to particular needs. So the education imparted to pupils may apparently be the same, but a different result will be produced in the inner training of the student, dependent on the design of the educationist, whether it be the increasing of knowledge and information or the moulding and developing of character. Certain studies may have no particular bearing on the character of the student, while the aim or the personality of the teacher will seriously affect the student for good or for evil.

There are certain studies which are directly helpful to the formation of character, while they also increase one's knowledge. Astronomy, for instance, opens up to the mind the greatness of the universe with its mighty constellations, and impresses one with the greatness of the Infinite Being, on whom we all depend. Geology and botany reveal the fitness of design and the orderliness of nature all around us, tending to sober, to steady, to solidify and refine the spirit of the true investigator. Still more does mental philosophy or moral philosophy impart instruction which directly affects personal character.

In the same way, in the old system of Chinese education, we should recognize the important bearings on character of the teachings of Confucianism with its high ethical principles and its

substantial moral basis. It is even possible that the old learning of China will be more moral than the new learning of the West. Should we not as Christian educators unite with the best educators in Confucianism in carrying out the object common to us all—the formation of character? Here is common ground for men of all creeds and religions to stand upon, so that without regard to one's religion, but all together recognizing the high importance of character training, men will be made good members of society and good citizens of the nation.

There are many who think that education, to produce character, must be religious or Christian. And yet many who have had not only Western education but Christian education, have characters which are bad. No doubt this is due to a certain deficiency in the training or to a wrong process in the instruction. We should bear in mind that God's chosen people had centuries of training under the process of legality before free grace was unfolded. So before Christ came with His message of forgiveness, there came the forerunner with his clarion cry, "Repent, repent." Even Christ began with the same text, "Repent, for the kingdom of heaven is at hand;" and, later on, He gave the moral uprightness of the Sermon on the Mount. Then, in the fulness of time, in the hour of preparedness, He gave to His disciples and the world His message of pardon, His gospel of grace. So religious training in our day and in China, if strong character is to be produced, must have the substratum of strong appeal to conscience, to right, and to duty.

At the same time, it is not to be ignored that there is a power, an inspiration, an exhilarating hope in the great fundamentals of Christianity which irresistably mould character,—in the teaching of an unseen but all-seeing God, "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth;" in the teaching of a world's Redeemer, one with God and one with man, representing infinite love in human weakness, the ideal of goodness and yet the friend of sinners, the one perfect manifestation, under human conditions, of the perfect character of God; and in the teaching of the Holy Spirit of God, who by dwelling within the heart, can reveal God and reveal truth, and, more than all else, can give power to human sinfulness to attain to the righteousness of God.

Yes, I go one step further and say that the only guarantee of character, as well as the supreme help to character, the only guarantor that one will not fall into sin, is not education or knowledge, and not even Christian education, but God Himself and the direct contact of the individual soul with God. Instruction, at its best, is no guarantee, though it may be a help. Men, as a rule, succumb to sin through some passion, as the passion of avariciousness, the pas-

sion to drink, the passion of sensuality, the passion to opium, the passion for fame. Man thus possessed by a passion, rushes ahead like a wild colt, against his better judgment, into danger and sin; nothing can hold him back except the infinite power of God, who comes and takes the man captive. God's hold on the man and man's grip on God, is the only guarantee of permanent trustworthy character.

Here, then, are three forms of education—education producing knowledge, education producing character, and also knowledge and Christian education, which produces religious character and knowledge. The educationist must choose between these three forms. In China there is an increasing number eager for knowledge, but care for little more. Shall the Christian educationist or the Christian missionary turn away from this demand merely because he can give no education in Christian doctrines? Shall he leave this wide scope of influence to those who are un-Christian and unbelieving? Would it not be better to sympathize with this form of education and help it on to a higher form?

There are other educationists, both Christian and Confucian, who are engaged in education that makes for character, but without the branches of technical religious instruction. Does not this aim and work deserve our sympathy and attention rather than our censure and opposition?

Finally, in China, at least, the mass of Western educationists are also Christian educationists, who believe in the indispensable importance of religious instruction. Between educationists of all kinds, whatever the range of the instruction, there should exist the bond of mutual regard and helpfulness.

When a student in my college days I stood one day in the spring on the college hill of the village of Clinton, State of New York, observing a heavy rain shower that hid away the shining of the sun. Beyond, in the valley below, was the village of Clinton and yonder the village of Kirkland and there the village of Hartford, while further on were the city of Utica, the Mohawk Valley with its river and canal and railway trains, and, in the distance, the rising mountains, long stretched out before me, veiled in the mist of the falling rain. By and by the sun began to pierce the clouds, and a streak of light to strike through the mists to the valley. As I watched, the first thing to receive the touch of the sunlight was the tallest spire of the church in yonder city, and from thence the city and the whole valley were lit up with the splendors of the sun shining after the rain. So in the region of education, the first to receive the light of God's most holy character is the aspiring heart, a spiritual nature, the spirit of devotion, and from thence the light may shine to other hearts and other homes.

Chinese Classical Theology.

BY DR. JOHN ROSS.

HAVING lectured last winter and spring to the theological students on both apologetics and theology, I collected the passages in the Shih-ching, Shu-ching, and the Four Books, on Shang-ti, Kuei-shen, and Tien, for comparison with what is known of the creeds of the ancient Western world. The results were most instructive and interesting, both to myself and the students. The list of passages is far too numerous for the pages of the RECORDER. But I think a summary of the teaching of those passages will be helpful to young missionaries studying Chinese, in pointing to avenues of study where they can ascertain the amount of theological truth known to the ancient Chinese. A knowledge of this amount of truth will enable them the more effectually to teach the Chinese the Christian knowledge of God. Every missionary should have as accurate a knowledge as is obtainable of the beings or powers believed by the ancient studious Chinese to overrule or influence the destinies of man. The following is a summary of what is predicated in the Books above referred to of the three powers named above:—

1. Issues decree.
2. Establishes a new monarchy.
3. Alone can upset the existing monarchy.
4. Is obeyed, feared, honoured, studied.
5. Is sacrificed to.
6. Searches the heart.
7. Creates man's mental nature.
8. Will not remit crime.
9. Is uncertain.*
10. By virtue man may rise to.
11. Multitude of Shen, of heaven, of hills and streams, of dead men.
12. Shen and Kuei have no particular place or time for appearing.
13. Man ought to imitate the order of heaven.
14. Protects the dynasty.
15. Providence over the people, protects, provides ruler for, feeds, pacifies the people; in Him we live.

* This means that the time and method of the execution of the decree of Shang-ti or heaven is uncertain, the decree itself is unchangeable. See 31.

- 16 Rise and fall of heavenly (bodies) resemble prosperity and adversity.
 17. Moved to action by the virtue of man.
 18. Rewards and punishments according to conduct.
 19. People cry to in their misery.
 20. Who knows the people understands heaven=*vox populi, vox dei*.
 21. Has no partiality.
 22. By heaven's help man can keep the difficult decree.
 23. Destruction not from heaven but of self.
 24. Immensely great and majestic.
 25. At right and left of man.
 26. Teaches man.
 27. Never at rest.
 28. Come down and accept sacrifices.
 29. Arrive and depart; whence, how, and when they came unknown.
 30. Eager for food and drink.
 31. Decree cannot be annulled, or repeated, nor can it err.
 32. People praise heaven.
 33. Knows what is on earth below.
 34. Action of Shen incomprehensible.
 35. Kuei (and Shen) belong to particular persons.
 36. Men should keep distant from Kuei shen.
 37. Confucius spoke not of Shen.
 38. The *Lei* book speaks of praying to Shen.
 39. Man's first duty is to serve man, then to serve Shen or Kuei.
 40. The Way originated in heaven.
 41. There is no power except from heaven.
 - *42. Truth or sincerity in the Way of heaven.
- Of these predicates there are ascribed to
 Shang-ti—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 23, 25, 26, 27.
 Tien—1, 3, 5, 8, 10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24,
 31, 32, 33, 40, 41, 42.
 Kuei-shen—part of 4 and 5, 8, 11, 12, 28, 29, 30, 34, 35, 36, 37,
 38, 39.

The following inferences are self-evident. Ti is a ruler and a unit; it is Shang or the ruler over all, or supreme ruler. Everything predicated of Shang-ti implies an all-powerful, all-seeing, all-knowing, intelligent, reasoning personality, everywhere present. There can therefore be only one Shang-ti. Shang-ti, or Tien, alone issues decree.

* Of these the following correspond to the O. T. teaching about God: 1, 2, 3, 4, 5, 6, 7, 8, 9, 13, 15, 17, 18, 19, 22, 23, 24, 26, 31, 33, 41.

13 and 16 refer to the material heaven, as do some adjectives not included in the above 42 predicates, as "blue," "high above us." But all the other predicates of Tien denoted above imply, as in the case of Shang-ti, an all-powerful, all-seeing, intelligent, reasoning personality, everywhere present.

Kuei-shen are everywhere nouns of plurality; they are flocks (ch'un), hundreds (pai), and numerous, "Every—" of mountains, rivers, etc. Once occurs the remarkable phrase 天上神后, "the lord of the Shen of heaven," somewhat similar to the God of gods of the O. T. This phrase refers to Shang-ti.

The Shen are beings of a local habitation. They come and they go. They eat the food provided for them, and when satisfied, depart. They belong to the person who invites them by sacrifice. They are, especially in the Book of Odes, where much is made of them, the departed spirits of ancestors. They resemble exactly the *lares* and *penates* of the Romans. They differ entirely from the modern Shen, which are made by imperial decree, as saints are canonized by the Pope and similarly worshipped.

But the one thing which has puzzled me all my time in China is the real significance of the collocation Kuei-shen. In the ancient books we read always Kuei-shen, never by accident Shen-kuei. In the time of Confucius the two terms were used as synonyms. We can trace no attempt at definition except the absurdly fanciful one of Chu Fu-ton, that Kuei means to revert or to "return" and Shen to "stretch out." In the Books of History and Odes the two are usually related as *lares* and *penates*.

The Chinese language has always been and still is particularly partial to the use of dissyllabic phrases, as prime-minister, father-son, light-darkness, gold-silver, etc., but in these phrases the invariable rule is that the more honourable and important stands first. The one possible exception occurring to me is *yin-yang*; whether or not this is remotely connected with Kuei-shen I am unable to say.

As far as my knowledge can carry me it is my belief that *kuei* was employed first in its present evil sense by Buddhists who required a term to denote evil beings. In the ancient classical use of the term there is no evil in the *kuei*. As stated above, Confucius employed it as synonymous with Shen. From the analogy of Chinese dissyllabic phrases Kuei was more honourable than Shen, at least when the phrase originated.

Some Little Foxes.

BY REV. J. E. WALKER, FOOCHOW.

IN the United States of America insects are estimated to damage fields, gardens, and trees to the value of not less than \$300,000,000. Mosquitoes communicate malaria, flies spread typhoid fever, and fleas inoculate with the plague. On the other hand, a distinguished artist when criticised for spending much time "on trifles" said: "Trifles make perfection, and perfection is no trifle." Just one little blunder in writing; how it will mar the whole page!

In poetry, music, and art, trifles are especially important; and ought not our Chinese hymns, music, and places of worship be poetical, musical, and artistic? Our Chinese Christians often show a good deal of enthusiasm about decorating places of worship for special occasions; only they are too fond of cheap, showy "spreads." But I once saw, in the interior, a church which was not very large nor showy nor expensive, but it was artistic. (It was also Roman Catholic.)

Many of our tunes cannot be sung by a Chinese congregation without being sadly marred. The most serious difficulty with these tunes is of course the half-step interval, but their varieties of time, movement and meter, and their wide compass from high to low, all add to the difficulty. A tune which exceeds one octave in range of pitch will go either too high or too low for the natural range of the average Chinese voice. We ought to make some concession. I once had a Chinese cook who, I thought, had no ear for music, till I overheard him singing a tune correctly but on a very low pitch. The next morning at prayers I pitched the tune about two tones low; and he started in two or three notes lower still, but soon came up to my pitch; and after a few days I had to lower the tune only about one tone below concert pitch to get his voice up to mine. There is now and then a Chinese voice that must be met by raising the pitch; but it is easier to get them down than it is to get heavy voices up; and many of our tunes are pitched about one tone too high for the best results with the average Chinese congregations. They are pitched to secure the best results with Western voices that have had some culture; and a lower pitch than this suits neither the voice nor the ear of Western singers; but we might in many cases concede a tone or a half tone to the Chinese with benefit. By the way, the Esty organs are pitched half a tone lower than the Mason and Hamlin and other American organs; and the Chinese do sing better with the Esty than with the higher

pitched organs. I once took a "Baby" organ in hand, moved all the reeds up one place and borrowed a reed from a used-up organ to fill up the blank made at the lowest key; and the church music did go better.

It is not exactly true that the Chinese cannot sing half tones. In leading Chinese singing I have never noticed any discord between their voices and mine when singing a sharp 4th. Recently I overheard a young lady and a Chinese servant singing at prayers the American tune Coronation; and wherever they came to the fourth of the scale the servant missed it badly, but he seemed to take the sharp 4th in the fourth line as easily and as correctly as the lady did. She was born and brought up in China, and though she has a well trained voice and sings Western music correctly, yet in singing with this Chinese they both sang the sharp 4th a trifle flat, that is, they made the interval between the fifth and the sharp 4th just a trifle larger than it is in our tempered Western scale. But this all illustrates the otherwayness of the Chinese.*

The Chinese languages are largely made up of bi-syllabic compounds with now and then a tri-syllabic compound; and this structure gives character to their poetry and to their music. Their tunes all seem to be double time tunes; and in poetry the standard line consists of two feet of two syllables each and one of three syllables, or, as we would say in Western prosody, two *ambics* and an *anapest*. In Chinese the line is made up of two bi-syllables and one tri-syllable; and in general if uncombined monosyllables are introduced it should be in pairs, or the monosyllable should combine with a bi-syllable to form an *anapest*. Of course standard Chinese poetry has no place for our great variety of meters. Like many other things Chinese it has been brought to a very high standard of excellence along certain narrow lines, but as compared with Western poetry, it is terribly hidebound. At first I think that our Chinese converts who knew enough to appreciate good poetry, disliked our unconforming meters, but now very few ripe men among them would consent to go back to the bondage of the narrow classical standard.

* In a scale which is absolutely correct there are tones major, tones minor, and half tones as follows: a major tone, a minor tone, a half tone, two majors, a minor, and a half tone. A major tone constitutes the least mite more than one-sixth of the octave and a minor tone a little less than one-sixth (almost two-thirteenth), so that the two combined do not quite cover one-third of the octave. But the half tone is almost equal to one-eleventh of the octave; and thus three majors ($\frac{1}{3}$), two minors ($\frac{1}{3}$) and two half tones ($\frac{1}{11}$) exceed an octave by only $\frac{1}{11}$ of a tone. But if an instrument were tuned with perfect accuracy for one key it would be inaccurate for all others; and hence in the *tempered* scales of our pianos and organs the half tones are cut down to twelfths and the minor tones and major tones are averaged as sixths of the octave interval in order to give us approximately correct scales in a variety of keys. But expert tuners know how to vary this a little and make the much used keys more accurate at the expense of the least used keys. So that young lady and Chinese servant sang the sharp fourth correctly.

But how about the translations of our hymns into the various vernaculars? The Chinese Wên-li has a fine vocabulary of poetical terms along certain lines, but these lines coincide only partially with the needs of Christian hymnology; and besides, classical translations would leave the hymns practically untranslated for the great body of our converts. The local dialects have never had their poetical capacities developed; and hence our translations must of necessity be imperfect. But there are things in which it seems to me that they are needlessly imperfect, through ignorance or heedlessness of what ought to be done and what might be done.

English poetry is based on an orderly sequence of accented and unaccented syllables; Chinese classical poetry is based on an orderly sequence of tones. Chinese colloquial doggerel has an orderly sequence of pairs or triplets of words, but it pays less attention to the proper sequence of tones. Poetry and doggerel, however, both make much of rhymes. They not only want certain lines in each stanza to rhyme with each other but stanza after stanza to retain the same rhyme; and for a perfect rhyme the rhyming words should agree in tone. It is not easy to make poetry which will conform to this standard, especially in the local vernaculars with their comparative paucity of material, but this is no good excuse for utterly disregarding the proper sequence of tones, as our translations often do, or for making oblique tones rhyme with even tones as I sometimes did when I first undertook to translate hymns. I soon discovered that my teacher was forming a very poor opinion of foreign poetry; and there are others like him. Is it a wonder? For my part I also formed a low opinion of poetry limited to only one meter and ignorant of all the richness and life and beauty possible to English poetry through its great variety of meters.

The hymns in our Foochow colloquial are good, bad, and indifferent. Some of them have smooth structure and good idioms; others are sadly deficient in these qualities. The rhymes are generally good; and we have a few hymns that conform to the Chinese standard and make the second and fourth lines of all the stanzas all rhyme with each other. But as a rule they pay no attention to a proper sequence of tones, because there are few foreigners to whom the tones have become so thoroughly a part of the word as to make them a live thing in Chinese poetry as the accent is a live thing in English poetry, which kicks the ear if it is mistreated. It was not till I had been many years in China, and done much touring alone, that my ear began to feel the kicks of the abused tones in our hymns.

We have in our Foochow colloquial a few hymns which in idiom and rhyme stand out above the others like mountain peaks, but which pile up two and three bi-syllable feet ending in the same tone. On the other hand, we have one hymn which has beautiful idiom; but three out of its four stanzas are utterly destitute of rhyme. Its sequence of tones, however, is uncommonly good; and it seems as acceptable to the Chinese as are those hymns which have good idiom and rhyme, but a poor sequence of tones.

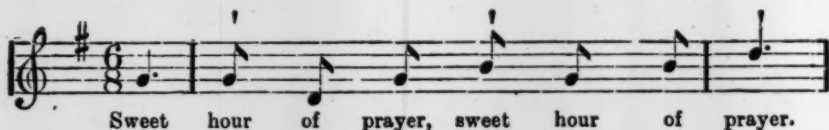
But the Chinese language takes more kindly to our meters which are made up entirely of bi-syllabic feet, than it does to our tri-syllabic meters, such as

O how happy are they
Who their Savior obey,

which is made up entirely of anapests. At Foochow one version of this hymn is made up of three bi-syllabic feet to each line instead of two tri-syllabic feet; and yet it is sung to the old anapest tune. Two other versions made here make the hymn conform to the meter of the tune; and some of our more cultivated Chinese appreciate the fitness of this. There is another tune which is more mismated than this one. This is a tune named "Contrast" in our Foochow tune books, and set to a translation of the hymn

How tedious and tasteless the hours.

The tune consists of one iambus and two anapests to each line, i. e., one bi-syllabic foot and two tri-syllabic feet. This of course forms a line of eight syllables; and three translations of this hymn which I have examined at Foochow all make a simple long meter hymn of it. In the Memorial Hymn and Tune Book this tune is named Sabbath, and is set to a Sabbath hymn, which also is a simple long meter. These hymns *can* be sung to this tune; but is not a good thing to do. So *can* Sweet Hour of Prayer be sung to this tune; for it is also L. M., thus



but we would have to be pretty hard up for tunes before we would be willing to misfit words and music in this style.

But the climax of misfit translation is reached in the case of that grand old hymn, "How firm a foundation ye saints of the Lord." In this hymn each line consists of one bi-syllabic and three tri-syllabic feet; and this gives four feet and eleven syllables to each line; but the translations which I have examined were made

by persons who seemed to think that if only they had eleven characters to each line, the number and kind of feet were of no consequence. In one version of six stanzas only three out of the twenty-four lines conform accurately to the meter of the hymn and the tune, while twelve out of the twenty-four have five feet instead of four, viz., four bi-syllabic feet and one tri-syllabic foot to each line. This one tri-syllabic foot also comes in at random as first, second, third, fourth, or fifth foot; and the same liberty is taken in placing the bi-syllabic foot in the remaining nine lines which have the correct number of feet. I have sung some of this hymn, thus translated, to the Portuguese hymn (*Adeste Fideles*); and I have eaten tough beef steak; and indeed I quite preferred it to none at all.

I enclose with this diagrams illustrating the confusion of meter in three translations of this hymn; also one stanza of the hymn translated as a 9s instead of a 11s, i. e., three bi-syllabic feet and one tri-syllabic foot. This suits the genius of the Chinese language better than does the 11s with its excess of tri-syllabic feet. Two Chinese pastors when shown this hymn translated as a 9s and as a 11s, said at once, "Of course the briefer is the better." By slurring the two quarter notes in the latter half of the first and second whole measures in each line the tune becomes a 9s instead of a 11s.

Criticism is not pleasant work. Chastening for the present is not joyous but grievous, grievous to him who gives as well as to those who receive; but there is no improvement without it. We are in need of translations of our wonderfully rich, varied, and beautiful hymns which will not slander them to the Chinese. We need translations which will enrich and elevate the poetical vocabularies of our Chinese vernaculars. Some years ago a distinguished American preacher said that he aimed to familiarize his people with one new word each Sabbath. So here in Foochow the religious vocabulary is slowly growing in richness; for the local dialect is not like a child's coat, but like his skin. Quite a number of our hymns are contributing to this growth; and it is to be hoped that an ever increasing number will continue to do so.

Every Chinese literary man is instructed and to some extent practiced in versification; but not many of them are poets, or capable of guiding the missionary in the production of poetical translations of our treasures of hymnology. Let us make haste slowly, be courageous but prudent in our handling of this difficult task of imparting to our Chinese converts the gems of our Western hymns and spiritual songs.

SAMPLE OF REGULAR 11S METER OF "HOW FIRM A FOUNDATION."

How firm	a foun...da.....	tion, ye saints	of the Lord,
Is laid	for your faith	in His ex.....	cellent word.

IRREGULAR 11S OF CHINESE TRANSLATIONS OF THIS HYMN.

M. H. and T. B.	有相信	之礫磐	你耶穌	門徒	
	在主	的說話	放得	堅堅	固固
Foochow Class.	凡爲	聖徒	最要者	始基	堅固
	即將	聖經	之教訓	做汝	門牆
Foochow Col.	天父	之子民	有得	堅固	靠山
	藉聖經	的應許	卽能得	平安	

REGULAR METER 9S VERSION.

天父	聖民	所倚	的靠山
藉主	寶言	建立	頂平安
主能	向你	再說	甚麼話
既然	避難	耶穌	蔭庇下

PORTUGUESE HYMN (ADESTE FIDELES) ARRANGED AS 9S.

講到伯利恒歡喜齊和,基督降生萬
民當慶賀。臨世爲人希奇的仁愛,請去拜
他請去齊崇拜。請去拜他恭敬齊崇拜。

Our Duties to Our Servants.

BY MRS. ARTHUR H. SMITH.

WITH a great blessing which the writer received in a home visit, came the consciousness of great failings as a mistress, deep distress over wasted opportunities, and earnest desire to know the will of God for missionary masters and mistresses.

The result of her Bible study is given, hoping it may help some one else, since "the entrance of Thy Word giveth light."

I.

1. *We should ask guidance in selecting servants*, not choosing for selfish ends only.—"In all thy ways acknowledge Him, and *He shall direct thy paths.*" Prov. iii: 6. Having asked guidance let us be obedient to it, though it bring into our households most unpromising cooking material. Once in America a heedless young Irish maid nearly drove me to despair. I struggled long and fruitlessly to find good help. Then I turned, half reproachfully I fear, to Him, "Dear Lord, 'My God shall supply all your need;' hast Thou not said it? I need a good girl." Clearly came back to my soul the answer, "*Why don't you train the one you have?*" I stopped trying to get rid of her and began to pray for her, and in twenty-four hours realized God had begun to answer, training both Mary and her mistress in the same school.

2. *We should love them.*—One cannot order up love, but can begin with a kind interest, learning circumstances and praying for servants and each member of their families. Such minute thought for them and a small remembrance for each child at Christmas or New Year, makes a profound impression on the Chinese.

How many times the Lord has rebuked us for an unsympathetic attitude toward the cook, and has whispered, "Be ye kind one to another, tender-hearted, forgiving," and "Thou shalt not rule over him with rigour, but shalt fear thy God." Why is it true of so many of us that our relations with the cook are the weakest side of our Christian lives? Let us constantly remind ourselves we are no better Christians than we are masters and mistresses. One dreadful, unmitigated little search light let us turn on to our shrinking soul's depths again and again, "*How would you like to be your own cook?*" (cook to a woman just like yourself).

I have many times on reflection declined that position! "Have compassion one of another, be courteous." 1 Peter iii: 8.

3. *We should be patient with them.*—"For ye have need of patience." Heb. x: 36. "Strengthened unto all patience

and *long suffering with joyfulness.*" Col. i: 11. "In your patience possess ye your souls." "And ye masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven." Eph. vi: 9. Are things outrageously, hopelessly wrong in your kitchen, and does every fresh incumbent come, as they say in America, "for a trial." The old recipe is still a good one: "A little talk with Jesus makes it right." Having myself taken the above mentioned Mary to train, one problem in her education was too much for me. Scarcely a day passed when she did not break dishes. The havoc was appalling. The whole dishes began to look lonesome in the cupboard. I took it to Him with assurance as I had taken her at His bidding. He showed what was needed. I sent for her mother, an Irish Catholic who lived near. Before she came I covered the kitchen table with the crockery wrecks of the last two weeks. She was appalled and sympathetic. I said: "Now if you are willing we will kneel down here and ask God to help Mary." She consented. I told the Master simply about our troubles, asked Him to make her mother send Mary in time, so she wouldn't be nervous and hurried and to keep the girl strong and quiet. The mother marvelled at the answer. She did her part, and weeks went by without one broken dish! "*In all thy ways acknowledge Him.*"

4. *We should be just to them.*—"Judge not according to the appearance, but judge righteous judgment." Jno. vii: 24. How often and how sorely we are tempted, knowing the background of dishonesty in all heathen training, to suspect our servants of taking what has disappeared wholly without their knowledge. Of instances which came under the writer's knowledge, she recalls an engagement ring, long missing, found, after months, caught in the fringe of the sash worn last with it, and two valuable gold rings, handed to a restless baby who hindered work, in a crisis, forgotten, dropped by baby into a slop jar and emptied over a precipice. The servant was in anguish of soul over his lost reputation for days, which surely was not right. A roll of bills put away in a bureau drawer to which only one person had been sent, disappeared. The evidence seemed overwhelming, yet later the bills were found *caught on the back edge of the drawer.*

"At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." Dent. xxiv: 15. In case of serving women, and casual employers, wages are more apt to be overlooked and dates forgotten. Justice does not require the advancing of wages for months to come, a hazardous experiment, and not one to be tried without the clearest of divine guidance since our guide has Himself said, "Owe no man anything." Such a

servant has often become unfitted for service, and has been left fettered with a hopeless burden of debt. The Bible gleams with promises to the generous who give to the poor. Ample justice pieced out liberally with broad strips of mercy will bring its own reward in grateful devoted servants, but for them, as for ourselves, let us beware of encouraging their great national vice—*Debt*.

5. *We should be careful not to tempt them.*—"Strengthen ye the weak hands and confirm the feeble knees." Is. xxxv: 3, "Strengthen thy brethren." Luke xxii: 32. "If thy brother be poor, strengthen him." (Margin) Lev. xxv: 35. How shall we do this? By counting purchases, if not daily, then occasionally and unexpectedly. By counting clothes given out to wash. By keeping stores locked up and giving them out one's self at regular times, or, if that is impossible, taking a weekly look to see how fast they are going. **BY KEEPING ALL MONEY LOCKED UP AND THE KEY ALWAYS IN ONE'S POSSESSION.**

If we could fully realize the awfulness of this temptation we would never dare thus to spread the devil's net before their heedless feet. "Careless concealment invites to robbery," says the *I Ching*. "INVITES TO ROBBERY."

What shall we heedless housekeepers say in that dread day when we stand in the presence of the great judge, and by our side the servant, our servant, with paralyzed conscience and blackened soul, whom Satan has come to claim as his, because the man stole from us.

Of course there are many things in a home which cannot be kept locked and must be at the mercy of the servants, but we can avoid keeping large stores of bed linen, and table linen, and wearing apparel about, we can exercise reasonable care, *pray daily that our servants be kept from temptation*, and then we may claim with simple faith the promise, "*There shall be no evil befall thee, neither shall any plague come nigh thy dwelling.*" If we have real faith we shall not worry at all after that.

And how about squeezing? That is a more difficult question, as usage has wrapped this vice around with such a mantle of respectability that it is hard to show our servants how it looks in God's sight. Nothing but His Word will do that. Let us teach them to memorize, "*Not purloining, but showing all good fidelity.*" Titus. ii: 10.

"There is nothing covered that shall not be revealed, and hid that shall not be known." Matt. x: 26. "So then every one of us shall give account of himself to God." Rom. xiv: 12. "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy." Prov. xxviii: 13. "He should make full restitution." Ex. xxii: 3.

We can never expect to take characters of servants or church members, hardened in heathen molds, and produce any deep, permanent impression on them without two things: First, the Holy Spirit must melt them; second, He must pour them into new Christian molds. He is more than willing, but He leaves us to get the molds ready, though He has put all the materials within our reach. *We cannot do this unless we believe God wholly and expect God's Word to do its work.* "My Word shall not return unto Me void."

SUGGESTIONS FOR A NEW SERVANT MOLD.

1. Insist upon their having a *regular, daily, uninterrupted time for reading their Bibles*. Ask every day if they have. If hard pressed, *make time* for it by relieving in some way. Let us teach them, "To everything there is a season under the heaven." See also II. Tim. ii: 24. Teach them always to *commit a little daily*. Hear it recited, or they will not. With most servants this is harder than pulling teeth, but we must persist. "Therefore shall ye lay up these my Words in your heart and in your soul." Deut. xi: 18. It is a good plan to make them recite this three times whenever they have failed to commit any Scripture to memory. Teach them to learn a verse when brushing the hair, as that plan saves time.

2. *Teach them to pray*.—The Holy Spirit will guide us. First, as to confession, a servant who learns, instead of his old vague generalities, to think quietly over yesterday, in the first hush of a new day, and for each sin to say, 'Dear Lord, I am heart sorry' such a servant has received help on the Christian road for which he will always bless you. Teach them to pray for the *little things*. Make them learn, "The steps of a good man are ordered by the Lord." Ps. xxxvii: 23. *Teach the cook to pray for his marketing*. God will teach many of the lessons we want him to learn, and others we didn't know he needed. It is a good plan to have the Commandments or some little leaflets printed and let him offer these to those he meets in the market, thus putting in a little seed for the Master broadcast without especial effort. If the stove smokes persistently, in spite of everything, we might have the cook pray with the mason who comes to fix the chimney, or still better have the mason pray. The writer can testify to blessed results in such cases. "In ALL thy ways."

A Christian carter and the writer used to suffer untold things from some obstinately timid mules who would *not* cross a river. They have been known to perform for one solid hour before getting on to the ferry! Prov. iii: 6 coming to mind, the writer tried praying for the mules, but with no results whatever. Turning to the Lord to know why, the suggestion came, "Why don't you have

T'ing-yuan pray? This is his work, not yours." It seemed probable he would regard it as an impertinence in the midst of his "shao"-ing and "wo-ho"-ing, to be called off to pray, but he came at once, prayed simply, and *the mules went over at once*. We have never been delayed at that ferry since, and have formed the habit of stopping the cart as soon as we leave P'ang-chuang to pray for a blessing on the trip. We have had no accidents since, though there were several upsettings of the cart previously. The driver's prayers soon reached out beyond the mules to the day's journey, and the members to whom we went, praying that the Lord would use "us," and feeling himself not a machine but a missionary too. He could not leave the cart without having things stolen, but he sometimes preached until hoarse to the loafers who gathered about him, thus answering his own prayer. One day, when he went out alone, he prayed for himself, *but forgot the mules*. They ran away, he held the bridle firmly, it broke in his hands and he was thrown down and severely injured.

In doing relief work in Tientsin and using American army drivers who did not know how to pray, the writer asked them to wait a moment at starting while she prayed that the tremendous American waggons might do no harm in the crowded narrow Tientsin streets. Once she forgot, and the mules took fright before getting out of the yard and smashed the gate post.

This may seem a good deal about mules, but mules and drivers make a large part of one's environment when touring in North China.

Teach the servants to pray about hospitality extended. In that way they learn to think of it as service for the Master, and one may be surprised and delighted at the results, such as a servant guided to make some dish of which the guest proves to be especially fond, or a clumsy servant doing everything quietly and well. Once in entertaining a wealthy guest from an exquisite home, we had visions of the ordinary family disasters, but "Mary" prayed about it as we did, and she glided about with such silent effectiveness that the guest congratulated us warmly on having such a fine maid.

Sewing women taught to ask a blessing on their work at the beginning, find their very needle and thread drawing them nearer to God. And they soon notice with keen interest how they go wrong and have to rip something out if they omit it. A devout soul wishing to realize God's presence began prayer with the audible words, "God is now here." Nothing else so stamps upon the servant's innermost consciousness the constant presence and loving interest of God in them as these answers to definite prayers offered.

3. *Teach them to keep the Sabbath.*—So plan their work as to lighten it and make the day a glad one. Gate-keepers are sometimes especially overlooked and have no Sabbaths and no prayer meetings. Should we not arrange for regular substitutes for them if we expect a consistent Christian life and faithful service? If heathen, surely they need it all the more.

In how many homes it is taken for granted that the cook cannot attend service in the morning. But the Lord is very explicit on this head; again and again we are told, "Thy man servant and thy maid servant" are included in those to "come and appear before God," "that thy man servant and thy maid servant may rest as well as thou." Deut. v: 14.

"Not doing thine own ways" (不辦你事) would surely, if taught, involve one's so planning as not to have servants make purchases on the Sabbath.

4. If Christians, ought they not to be given time and encouraged to go out daily and *help some one else a little*? A lazy Christian is not a live one. A life with that ministry in it soon comes to seem so much more worth while than the old one.

In conclusion, let us see if our divine armory of the word has a sufficient variety of weapons to meet all our needs. Is the servant.

LAZY?

Let us try, "Not slothful in business." Rom. xii: 11. "Whatsoever thy hand findeth to do, do it with thy might," Eccles. ix: 10. "If any man would not work, neither should he eat." II. Thes. iii: 10.

Is he

SAUCY?

This verse is heaven sent, "Exhort servants to be obedient unto their own masters and to please them well in all things, *not answering again.*" Titus ii: 9.

Is he

TARDY?

Instil into his mind *daily*, "To everything a season under the heaven."

For the

UNTIDY

use, "Be ye holy, for I am holy." The point comes out especially if one explain holy (聖潔) to mean perfectly clean. (淨潔不過). I. Peter i: 16. Also use, "Let us draw near, having our *bodies* washed with pure water." Heb. x: 22. And, "The Lord

said . . . go unto the people and . . . let them wash their *clothes*." Ex. xix: 10. Last, use, "The stars are not clean in His sight." Job. xxv: 5.

For the

UNSYSTEMATIC

servant who tries us past endurance, let us think out clearly first for the untrained brain, and then insist that God wishes method since He has said, "Let all things be done decently and in order." I Cor. xiv: 40.

Is one's servant

TRICKY ?

and giving eye service, pierce his conscience with, "He that is faithful in that which is least, is faithful also in much." Luke. xvi: 40.

Does the thrifty saving Oriental in our kitchen become demoralized and

WASTEFUL ?

Let us give, in full careful detail, the feeding of the five thousand, and at very instance of waste, make him repeat, "Gather up the fragments that remain that nothing be lost."

Even in those who are very tractable and obedient as a rule we are often surprised to find some side of their character on which they are inordinately

PROUD

and afraid of losing face. An especially meek and long-suffering cook took mortal offense at being asked to fan the flies off the table. The *Ay-fanner* in their theatricals was looked upon with contempt, and he would give up his place sooner than endure the slight again. Another cook was taken away from home, and his mistress being a guest, was told to do her room work. "I am your cook," he said with a lofty air, "why should I make your bed?" Well the mistress knew the depths of Shantung obstinacy with which one could not cope. She did not try. She opened his Testament and got him to read, "For even Christ pleased not Himself;" and left him without comment. The room work was done without more words.

As to

IMPATIENCE.

After one has a curb bit in their own mouth, and has the "old man" under good control, one may stop studying "For ye have need of patience" long enough to teach it to the servants. Only an Oriental surely can imagine what they have to bear with in us—in our Occidental abruptness and obliviousness of their courtesies and in our expecting of them standards upon our Christian table-lands, when they have spent their lives in heathen valleys.

To the

QUARRELSOME

let us set forth the "soft answer that turneth away wrath."

To the

UNTRUTHFUL

"Putting away lying, speak every man truth with his neighbor," Eph. iv: 25. "For without are . . . murderers and idolaters and whosoever loveth and maketh a lie." Rev. xxi: 15.

We scarcely find any servant who does not need lessons on

CRUELTY.

"A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." Prov. xii: 10. "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. xxv: 4. "Blessed are the merciful, for they shall obtain mercy." Matt. v: 17. "Be ye therefore merciful as your Father also is merciful." Luke. vi: 36. A few doses of this divine medicine would prevent chickens being picked before killed, animals being outrageously beaten for some slight accident to their load, birds and animals being hung up by one leg and otherwise tortured, and faithful burden bearers and bread winners wearing their poor patient long suffering ribs next to their skins for a life time, during which their bins were never once full.

For the

FOUL MOUTHS,

the result of centuries of reviling, are needed the drastic words, "The tongue is a fire," "set on fire of hell." Jas. iii: 6. "The poison of asps is under their lips. Their throat is an open sepulchre." Rom. iii: 13. A friend of the writer in America called into the bath room a little son who was heard for the first time to swear, and scrubbed his mouth out with soap and a nail brush. Recommend this to the Chinese.

Young women in foreign employ are apt to lose their old Chinese bearings and become heedless of appearances.

Such need, "Let not then your good be evil spoken of." Rom. xiv: 16, which is also helpful in deterring from many questionable dealings of men. "Provide things honest *in the sight of all men.*" Rom. xii: 17.

For the

GAMBLER.

"Love worketh no ill to his neighbor." Rom. xiii: 10. "The love of money is the root of all evil." I. Tim. vi: 10. "Some . . . work not at all . . . are busy bodies. Such we command that

with quietness they work and eat their own bread." II. Thes. iii: 11, 12.

As a rule one great virtue to be expected confidently in a Chinese cook is readiness to undertake extra work in entertaining. For the one who was

UNWILLING TO ENTERTAIN

we have found very helpful Heb. xiii: 2; Rom. xii: 13; and I. Tim. iii: 2. The Chinese text is best, bringing out three degrees of hospitality: 不可忘了接待客旅, 待客要殷勤, 歡待遠人.

A thorough American housekeeper when about to invite company to tea used to begin by vigorously scrubbing the cellar stairs!

We long for a great revival all over China. We are all saying with earnest hearts, "Come, not to sojourn, but abide with me."

If the Master is to come in to sup with us, or still better to infill and indwell for all time, perhaps He wants us to get our soul house ready for such an adorable guest. Where shall we begin?

What place better than those cellar stairs—the servants.

The Story of a Hat.

REV. J. E. ADAMS.



GOOD while ago there was a young fellow named Chung who professed conversion here. When he came for examination to be admitted to the catechumenate, I questioned him about his repentance of his sins. He professed to be repentant, but said that one thing disturbed his mind very much, and he would like to ask me about it. I asked him what it was, and he said that it was his hat. The hat he wore was a stolen hat. Two years before with a company of young fellows he had gone out one day to seize a pig. Sometimes a crowd of young town bloods will go out into the country and catch and roast some farmer's pig and eat it, just for a lark. They had gone all day and had found no pig, and were on their way back hungry, when they passed a house where a sorceress was making her incantations over a sick man. It is the custom on such occasions to prepare a great deal of food, so they went in and asked the owner if he wouldn't give them something to eat. He was an old man, and said that he had a young son, too, and that he would give them all they wanted. After they had eaten,

as they came out one of them saw the master's hat hanging on the peg on the porch, so as a lark he lifted it. When they all had gotten out and away, he showed them his haul. The question arose as to what they should do with it. Some proposed to smash it, but as it was a very fine hat to them, what would be about fifty dollars to us, the others objected, proposing that they sell it for something and all get a drink out of it at least. So young Chung bought it, had it remodeled so the owner wouldn't know it, and had worn it ever since. What should he do? I told him that if he proposed being a disciple of Christ's, there was only one thing for him to do, he must take the hat back, tell his story, and make restoration.

He said he thought himself that was what he ought to do, and that was what disturbed his mind; for if he took it back and told the story, the owner would demand to know who the thief was, and that he could not tell him, for he was a friend of his, a young fellow of one of the best families in the city; and if he did not tell, then the owner would say that he was the thief, and seize him and have him beaten before the magistrate. What should he do? My helper suggested that he might take the hat back and throw it over the wall at night, but this we would not admit. I pointed out to him that being Christ's disciple meant just that, and nothing else; that he put doing the will of Christ first in all things, that he try to decide what was Christ's will, and then do it irrespective of consequences. The consequences must be left with the Master he served. This was what "believing," "walking by faith," "being a disciple of Christ" meant. Finally I told him to go home and pray over the matter, and to do nothing until he was sure that what he decided to do was pleasing to Christ; then to go ahead and do it. A few days later he came into my guest room looking very pale and determined. I asked him what he had decided to do. He said that he had come to the conclusion that, if he believed that Christ was always abiding with him, there was only one thing that he could do. He would have to take the hat back, made a clean breast of it, and take the consequences. If he was to be beaten, why, it would be a beating. He would tell the man the story, and offer to do anything in the way of restoration that he could. He was then on the way to the man's house. He had scraped up about ten dollars. He was very much frightened, but with his mind made up. He asked us to pray with him, and we all knelt down and committed him to the Master's care. I urged him that when he told his story he also make clear the reason why he was straightening out his former misdeeds. That only would make it a witnessing for Christ.

When next I saw him he came in with the light of victory in his face and told his story. He had gone to the man and found him in his guest room with two old companions. He had made a full confession, and explained why he was making it. He had offered to make restoration in any way that he could. The old man had heard him through, and then instead of seizing him in a rage, had held up his hands in amazement, and, turning to his companions, had asked if there ever was anything in the world like this. "Why," said he, "this was over two years ago. I didn't even suspect these young fellows of having taken the hat, and I had forgotten all about the matter long ago. And then this wasn't the one who really took it. Why should he come here after all this time and confess himself a thief to me? Surely this is a very marvelous thing, and this doctrine must be a very righteous one." Young Chung offered to give back the hat and pay for its being worn out, but the old man said that he had plenty of hats; to keep it. Then he would pay for the hat its original price. No, he had enough rice and pickles to live on; what did he need of his money? Keep it. But the young man said he could not take the hat unless he paid for it, for it was stolen. But the old man was obdurate. It did not conform with his ideas of a gentleman to take the money. Finally his companions intervened and urged him to take something, no matter how little, "for," said they, "the young man wishes to give as atonement for his sin; therefore, it is your place to accept it." So the old man said, all right, young Chung could give him what he pleased; it didn't make any difference what it was, or what it amounted to, and he would accept it as a present. So the matter was settled. As long as the young man remained here, the old man continued his firm friend. The young fellow was a silversmith, and the old man would send him bullion to sell or make up, and send it without weighing or accounting.

This was a victory of faith. He went in calculating on getting a beating before the official. These official beatings are no slight thing, but take off the skin and flesh, and, if the number of stripes is enough, sometimes men die under them. He did it in what he believed was obedience to Christ's will, trusting the Lord, for whose sake he did it, to see him through. Well might the old man turn to his companions and ask if there was ever anything in the world like this, for it is probable that in all the thousand years of this heathen city's history an act like this had never before happened.—
The Korean Field.

In Memoriam.

MR. C. G. ROBERTS.

A bright, promising life has been brought to an abrupt, and as we would say, untimely end, in the death, by drowning, of Mr. C. G. Roberts, on Thursday, July 10th. He had been an occasional contributor to the CHINESE RECORDER, readers of which will be interested to hear a few particulars of his all too brief life and service.

Brought to the Lord at the early age of fourteen, he soon evinced the desire to serve the Lord in the regions beyond. At the age of twenty-one his wish was granted, and early in 1898 he was in China, and settling at Wei-hai-wei commenced to study the language. Very industrious, fond of study, and having considerable ability, he made rapid progress, and though at the time of his home call he had only been four years in China, he was already well able to preach and teach in the colloquial, and had completed at least one translation, "Safety, Certainty, and Enjoyment," into Chinese, published in the *Chinese Illustrated News*. But what we thought was only the beginning of his earthly service, was is God's inscrutable wisdom the end. We doubt not the wisdom—God is "too wise to err, too good to be unkind," but to us, aye, and to China too, the loss in great labourers are few, and such as he could ill be spared, and we wonder how the gap is to be filled. We would commend to your prayerful sympathies the bereaved parents, sisters (one of whom is in India) and brother.

HARRY PRICE.

Wei-hai-wei.

THE LATE T. P. CRAWFORD, D.D.

Dr. Crawford was born in Tenn., U.S.A., May 8th, 1821, and died in Dawson, Ga., April 7th, 1902, lacking thirty-one days of having reached his eighty-first birthday. He was one of ten children, brought up on a farm by Godly earnest parents. In his very early years he felt a great aversion to Christianity, but was mightily convicted of sin at about sixteen. This came with bitterest and heartiest repentance. Of this day of deliverance and God's sovereign grace in it he never tired thinking and speaking. He graduated with honor from Union University in his native State. He was appointed by the F. M. B. of the Southern Baptist Convention in 1851 a missionary to Shanghai, and the same year married Miss Martha Foster and sailed from New York late in November and arrived at Shanghai on the 30th of March, 1852. It is thus seen that they together passed over the fiftieth anniversary of their arrival in Shanghai just eight days before his death. I know of no other couple in the history of China missions who have lived thus long together on the mission field. They returned to the U. S. in the autumn of 1900, after finding that they could not soon return to the interior, but their hearts were much in China, and they did so long to return to die in the land for which they had given their lives; and they had planned to be on the return sea voyage just at the time God called him up higher. This was his fifth and her third visit to the U. S. during the fifty years.

Dr. Crawford spent nearly twelve years in Shanghai from the time of arrival, but their health became much impaired there, and so they moved to Tung-chow-fu, Shantung, among the early settlers there; and after spending thirty years there, and becoming convinced that Baptists could work more efficiently by putting more direct responsibility upon the local churches instead of making them merely contributors to a Central Board, he with several others moved to the west of the province, in 1894, to Tai-an-fu, where he was laboring when the Boxer troubles arose.

He was in many respects a most remarkable man. He was, as a thinker, deeply original and clear cut; as a writer, painstaking and accurate; was a man of very strong convictions, and also, what is not very common in these days, had the courage to follow fully his convictions. He never, when convinced that a thing was right in God's sight, stopped to enquire as to the probability of its popularity with men. He had a strong but child-like faith in God, His Word and His purposes in the world. He was a man of great kindness and tenderness of heart. This would not appear to the casual observer, because he always shrank from trying to make a show of it. He was also a just man. The writer has known him under sore trial, when misunderstood and sometimes apparently maliciously misrepresented, and yet never a word to justify himself. On one occasion something quite untrue and unkind had been published about him in some home paper, and some dear friend wrote asking why he did not reply, and his private answer to the friend was: "Blessed are ye when men shall persecute you and revile you and say all manner of evil against you falsely, etc." Not long before his death he said: "I long ago committed myself and all that I have into God's hands, and all results of my life and labors I gladly leave with Him." He had a very deep love for children, and could easily make himself one with them. He rarely ever came in contact with children without winning their love. Many are the children who have known him in China, who will sorrow deeply that they shall see his face no more.

He had no mean ability as a literary man. His work here, however, lay in new and special lines that deeply interested him. He had a course of lectures on the Three Great Races of the human family, filled with much interesting and instructive thought. He also published and left a revised manuscript of the same, a book called "The Patriarchal Dynasties," in which he proved to his own satisfaction, as well as to that of some others, that the great ages in the first Chapters of Genesis belong not to individual men but to dynasties. He was deeply interested in this subject, because he believed that his theory cleared away some difficulties over which many had stumbled. He wrote a letter—his last in life—on this subject just three hours before his death. He also prepared a catechism of general knowledge in Chinese that was very popular; also a grammar of the Chinese language and a hymn book; several of the hymns being his own composition.

He believed in "self-support" in missions to an extent that not many did, but he believed it strongly, and therefore preached and practiced it. It is a very easy matter to say that his life was a failure. Judged by the standards frequently common among men, it would seem so, but he labored not for the approval of men but of the One who loved him and gave Himself for him. He was preëminently a preacher to the heathen, a seed sower. I have known him when nearly seventy years old in a country trip for days to preach from three to eight hours a day

and walk from five to eight miles. I have known him, after talking till midnight, tired, worn, and sleepy, when the crowd would have nigh all gone and some specially interested ones would ask some question that would stir him, take on fresh interest and pour his very soul out in instruction and prayer. He did not baptize large numbers, nor build up great institutions, but in faithfulness for fifty years to what he believed right before God, I do not believe he was surpassed by any in China. His record is with God. I can easily imagine that he will himself be surprised, in the great day of reckoning, at the number who will rise up to call him blessed.

Dr. Crawford could have been a brilliant success as a business man. It is widely known that, like many others, he was forced, during the American war of 1861-65, to make his own support. He also made a slight overplus and invested in lots in what is now Shanghai, and it grew, without care or effort from him, into valuable property. It is perfectly apparent that if he had wished to make money, he could with very little trouble have easily doubled his estate. He was strictly honest in his money dealings. If you owed him fifty cash, he expected you to pay it, and he was sure to pay you, even to a five cash, if he owed you that.

It is well known to those who knew him intimately that he mellowed and sweetened in his last years. To the writer, who knew him very intimately ever since coming to China, he was more like a father than any other man he has known apart from his own father.

Another veteran of China's missionary force has gone to his reward, another pioneer has fallen. May God make all us younger ones as faithful as many of these veterans have been.

I will close this sketch with what he called his spiritual will, written in 1898 or 1899 :—

“ We are now growing old and worn,
Near four score years are run :
Our mission jubilee is nigh,
Our work will soon be done.
Our field with all our growing grain
We do hereby bequeath
To you the people of our love—
The churches of our faith.
Dear brethren in the Lord, farewell !
Our parting song is o'er
We soon shall sing with you again
Where partings are no more.”

G. P. BOSTICK.

THE REVEREND JONATHAN LEES.

I first met Mr. Lees on March 13th, 1863, the day on which my wife and I arrived at Tientsin. Mr. and Mrs. Lees were then living in a Chinese mud house on the site now occupied by the Globe Hotel. Under the escort of Capt. James Henderson, we left the *Swatow* when she had run her nose in the mud for the third time after passing Taku, to walk the remaining, apparently short distance. Tired and thirsty our good chaperon suggested a rest, and seldom are weary pilgrims more grateful for the warm and hearty welcome we received from these now long-time friends than were we, who were cheered by their kindly and genial greet-

ing and refreshed by the substantial "tea" so quickly prepared for us. Then began a friendship which has never been broken. My arrival completed a quartette of permanent mission workers at Tientsin, viz., Revs. W. N. Hall, J. Innocent, J. Lees, and myself. The three others who were then there, later went to other fields of labor. Differing as men will in many matters and opinions, the friendship then formed between the members of this quartette, and the harmony in labor to advance the redeemer's kingdom, was life-long.

Mr. Lees was an intense man. It mattered little what work he took up, he threw himself into it with all his energy. He pressed it in every way that appeared to offer success. Was it preaching to the Chinese, all his vigorous activity went into the effort to set forth the truth he was presenting and to impress it upon his hearers. He abounded in gesture and action, which always interested his audience, though it sometimes failed to impress staid, emotionless Chinese, or fixed their attention more on the man than his theme. Was it speaking at the Temperance Hall to the men from the gun-vessels and urging upon them the claims of self-respect, self-interest, and their obligation to the loved ones in the home land, the energy was tempered by the tender feeling he had for all these thus separated, but the intense man was in it all.

Mr. Lees was a man of strong, tender feeling. One may be emotional and lack that energy which accomplishes or attempts to accomplish what the feelings desire if there are manifest obstacles in the way. Or he may be intense without that tenderness which tempers the zeal in such a manner as to accomplish the best results in the best way. There are those whose "feelings run away with them;" there are others who seem to be made up of nothing but will, and to this everything must give way. There are those who appear to know intuitively just the time and just the manner in which to press to accomplishment any matter they may have in hand. Perhaps Mr. Lees acted more under the impulse of feeling in, than under the guidance of, intuition, not always seizing the opportune moment, nor apprehending the supreme method. Yet he was a man of resources, and his masterful spirit often succeeded where other less intense men would have failed. He certainly overcame many obstacles, and his labors were not without results.

He was a man filled with the evangelistic spirit. He loved to preach. He felt that he had a message, and it was easy for him to give it out glowing from his own warm heart, filled with a personal sense of its importance and the deep significance of the present moment and opportunity. He possessed an easy flow of language, and this led him often to speak with imperfect preparation, but he could think clearly and express himself forcibly, and his carefully prepared sermons were replete with deep thought, full of spiritual power and uplift and earnest in practical suggestion, application, and appeal. The basal thought of all his preaching was the great love of God for a lost and ruined race: "the love of Christ constraineth us." He dwelt less upon God's justice and righteousness than upon His forbearance and mercy; he believed in a "faith that worketh by love". While emphasizing this love, he also urged the necessity of that "walk and conversation" which witnessed to a living and active faith in the one professing it. Whoever gave evidence, satisfactory to him, of having such a faith, found in him a staunch friend. Steeped in lying and deception as the Chinese are, a profession is easily made, and a semblance of the right "walk and conversation" is not readily distinguished from the real thing by the foreigner, especially

when we remember the dread every Chinese has of offending some one and the many ways in which an enemy can and is ever ready to take revenge. The best character readers are not infrequently deceived, and after long years it may be, of trusted service, find they have been imposed upon, and no one of the more faithful had the courage to utter a word of warning, much less of accusation. Because he was a staunch friend, and because his acquaintance was easily made, and first impressions readily became convictions after a few repetitions, he was particularly susceptible to the influence of scheming self-seekers. His deep sense of the sinner's need, his earnest longing to make his message effective, blinded his vision to indications of unreality which to others were apparent. Patient and trustful with those who appeared to be earnest seekers after the truth, it was easy to become overcredulous, and thus sometimes be led astray in his judgment of character and motives; but equally he could denounce the evil-doer and expose the hypocrite when convinced as to their true character. He sought, as every true worker does, to infuse his own earnest spirit and devoted energy into every one who came under his influence, that they might render a consecrated service to Him who had redeemed them.

In addition to his own labors in that line he did much in training men for evangelistic service. The instruction he gave was chiefly Biblical, but whatever its nature it had but the one aim of equipping men with gospel weapons with which to win souls to Christ. He loved books, but they were his tools, and used mainly for the one great object of his life rather than for pleasure.

The poetic element held a large place in Mr. Lees' nature. Among his own productions were poems possessed of much merit. Some of the best songs—the most “taking” with the seamen—contained in the little Temperance Song Book published by the Tientsin Temperance Society, were written by him. From first to last he was an active worker in this Society, and gave liberally of time and money to advance its interests and the cause for which it stood. While he prepared one or two books and many tracts in Chinese, probably his most enduring work outside of his evangelistic labors will be his Chinese Hymnal. With some defects in Chinese rhythm and idiom, and often allowing unimportant characters where the rhythmic and musical accent demanded an important character, still it met a need and filled an important place in laying the foundations of the church in North China and preparing for a better, and let us hope, a united hymnology.

Mr. Lees' character was many sided. Circumstances affected him quickly and seriously. He was jovial, he was sedate; all within a short space of time it may be. He was genial, cordial, and full of good cheer; and then all would be changed into a sadness and gloom which almost forbade familiarity. And so it was only when one became thoroughly acquainted with him, and knew him in all moods and conditions, and knew that the warm heart was still there, and made all the more tender by the cloud which had temporarily overshadowed it, that he could be fully appreciated. His very impulsiveness made the contrast the more vivid, yet the man was always there. Never for a moment doubting the ultimate success of the gospel, and “living in the clouds” when the church was active and many were apparently being deeply impressed by the gospel message, on the other hand, when the reverse conditions and indications of opposition and persecution prevailed, his sadness and gloom seemed to amount almost to despair. But the living Word in his own heart soon

overcame the despondency and brought him out into the light again, and the same energy and impulsiveness vitalized his active nature once more. All who knew him will regret the loss of an earnest worker, whose faith and works were grounded on the one only foundation—Christ Jesus. He has fallen asleep; he rests from his labors, and his works do follow him.

C. A. STANLEY.

TIENTSIN, August 8th, 1902.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Importance of the Teleological Argument.

BY REV. C. F. KUPFER, D.D.

IN teaching physical science instructors are too often wholly absorbed with the presentation of the laws prevailing therein, and the more pleasant and profitable duty of showing that God is the *basis of all existence* is neglected. What an opportunity a teacher misses when he fails to point out to his class that the natural laws are nothing more than the intention of an intelligent immanent God! To the Chinese mind God is hidden. The Bible is not sacred to him; he is prejudiced against it, and hence it does not reveal to him tangible proof of a God. But let this great hidden life once become visible to him through the things that *do appear*, then too he will have respect for the sacred word and will search therein. This conception of God which sees in Him the *first cause* of all visible frame of things, will produce a firm faith in an omnipresent God.


Now what I am fully convinced of is, that no branch of academic instruction offers better opportunity to drive out superstition and implant a deep-rooted faith in an intelligent author of the universe than teleological argument. The idea of God thus obtained becomes to the student a necessary factor of his consciousness, embracing both his knowledge of the world and of himself. And having mastered Emanuel Kant's injunction—"Know thyself"—the student is on a fair way of finding the hidden God, the one Infinite Being manifested in nature.

May not that have been the thought the Master had in mind when He said: "Behold, I send you forth as sheep in the midst of

wolves; be ye therefore wise as serpents and harmless as doves," and what the great apostle did when he said: "I become all things to all men?"

And never in all the history of Christianity has this phase of Christian teaching been more urgent. Material advantage is the all-absorbing thought in the minds of our students. Far be it from a Christian teacher to disparage them in their aspiration to improve their temporal condition. Indeed he cannot help but commend a moderate desire in this direction, for a happy, cheerful soul does not often dwell in a half clad hungry body. But there is one phase of the situation greatly to be feared. The government and the people of China have prematurely become convinced of the material superiority of Western learning, but they have not learned the awful reality that Christian culture, divested of Christian morals and spiritual life, will not only *not* assure the nation's welfare but will lead to national decadence. Knowing from history what this fatal mistake has meant to other nations, it is of primary importance to keep the spiritual element in teaching natural sciences so intensely strong that an avowed unbeliever would be unhappy.

A Wide-awake Teacher.

ISS HARTWELL, of Foochow, at the Triennial Meeting of the Educational Association, gave the following account of an enterprising teacher and his flourishing school. Such teachers are worth a dozen of the poor drones who too often draw salaries for work in mission schools:—


"If possible open plots of ground connected with the day-schools are very desirable for the pupils to practise gymnastics or simple military drill. This has been done near Pagoda Anchorage. In cities, however, this is usually impracticable, but teachers may invent other means. At Foochow one teacher whose school outgrew the school room took down the front end of the school room and had a railing made with gates on either side to keep out passers-by and secure good ventilation. There was not room for the tables usually furnished by the scholars, so he dispensed with them and designed two cupboards to hold the children's books when not used, and was glad to do away with the table drawers which he felt were places to store sweetmeats and other things disturbing to the good order of the school. To supply desks he designed folding shelves; one double row running lengthwise through the middle of the room, and single rows to fold down at the sides. By folding these down, room was made for Endeavor meetings, and also for the

Romanized *delsarte* they practise for physical culture as well as drill in Romanized.

The school had an average attendance of fifty, with seventy enrolled. Western studies were taught in classes, but to facilitate recitations of the Chinese books which needed to be heard by individual recitations, he selected two of the best pupils to act as his assistants. As the pupils came to school at 5 o'clock in the morning, these two assistants would sit one at the head of each aisle, and the scholars would first recite to them. If they did well, they went on to the teacher, to be taught the next lesson; if they did poorly, they went to their seats to study the lesson again. These two assistants were also responsible for leading the school in rising and greeting guests in unison on their arrival and departure, thus teaching the younger pupils politeness. More than this; all the pupils were divided into groups of three, one larger and two smaller ones, so the smaller ones could ask the larger one the characters in case they forgot what the teacher taught them. If in any of the groups a pupil failed to come to school the others would call on their way home to breakfast and encourage his attendance, and in this way the pupils were led to feel responsibility for each other and for the regular attendance and general good behavior of the school.

The most important thing seems to be to secure enthusiastic teachers, then we will be surprised ourselves by their ingenuity and invention in devising new and better methods.

Government Universities.

LL friends of educational and political reform must look with interest upon the "universities" which have recently been inaugurated at the capitals of Shantung and Shansi, and unite in wishing Dr. Hayes, Dr. Richard, Rev. Moir Duncan, and their colleagues, abundant success in their efforts to make these institutions sources of light, and forces which shall tell for the true reformation and uplifting of China. That the missionaries who are connected with these enterprises desire most earnestly that Christianity shall in no way be compromised and that all Christian teachers and pupils in these institutions be free to worship the true God and not be compelled to worship any other, goes without saying. There may be much difference of opinion as to how far a Christian can consent to be governed by godless mandarins in the conduct of godless institutions of learning. In such things we should be slow to judge. Nor is it altogether fair to condemn a

secular institution as "godless" if the Chinese in charge are honestly endeavoring to live and work up to the light which they have. We are willing to grant that there may be such, although there is little in the history of Chinese officialdom to encourage such a supposition, and our knowledge of the past gives little encouragement to expect much good from Chinese government institutions; but we can at least pray that our brethren who feel called of God to do their best to help the Chinese in these educational efforts may be able by their lives to give a true and uncompromising witness for the truth as it is in Christ. They may be compelled eventually to resign from positions which loyalty to Christ will not allow them to hold; but even then their work cannot be said to have been in vain. And then it is not impossible for God to so work upon the hearts and minds of Chinese officials that they may allow a Christian man all that he has a right to demand, in order that they may retain his services as a teacher or director of educational work. This is not the time for judging; it is a time for mutual sympathy and confidence and for earnest prayer.

Notes.

DR. SHEFFIELD writes: Work on the college and dwellings at Tung-chow is progressing finely, and we plan to be in our new buildings by October 1st.

Tung-wu College, at Soochow, Rev. D. L. Anderson, president, is erecting fine new buildings, and the work is well underway.

Lowrie High School at South Gate, Shanghai, Rev. Geo. E. Partch, principal, is rejoicing over the prospect of a new building. Work has already begun. About \$10,000 Mexican have been contributed, mostly by the society of earnest workers for China connected with the First Presbyterian Church of New York City. A generous contribution by friends and former pupils of the school is included.

Nearly \$10,000 Mexican has been contributed by friends, mostly Chinese, of St. John's College toward the erection of a new building which is much needed for the enlargement of the work of this excellent and very successful institution. The zeal displayed in this work by the alumni is especially commendable. Dr. Pott is to be congratulated upon the loyalty of his old pupils and for the liberal subscriptions which have come in from his Chinese friends.

The slovenly, varied, and indistinct pronunciation of the Chinese is one of the results of their lack of phonetic writing. Archdeacon Banister recently told of a Chinese teacher who never learned to pronounce his own name correctly until he learned the Romanized and saw it spelled out on the black-board. He had formerly pronounced his name *Si* (See) when it should have been *Shi* (Shee). He had never before realized that the *s* should be aspirated! That the careful study of Romanized helps greatly both Chinese and foreigners to acquire a distinct and accurate pronunciation is beyond all reasonable question, and if some foreigners seem to be misled by it into a stiff and artificial pronunciation, the true reason will be found not in too much but rather in too little study of the Romanized, or else in a "lack of ear," which no amount of correct teaching can overcome.

We have received *The Basis of Political Liberty and Human Rights*, being mainly a free translation of Herbert Spencer's *Social Statics* by Dr. W. E. Macklin and Mr. Li Yü-shu, and reprinted from the *Wan Kwoh Kung Pao*. Such books as these will set Chinese students to thinking, and we presume that in China as in Russia and Bulgaria the student class will more and more assert themselves in social and political reform. A great responsibility rests upon teachers that the education of these students be such that their energies may be inclined in the right direction and that those who should be leaders in true reform be not led into wild and reckless riot and insurrection. Such discussions need a solid basis of Christian character to prevent their becoming dangerous.

Says the *N. Y. Independent*: "By an agreement between Germany, Austria, and Switzerland the new and uniform spelling is to be introduced next April in all the schools and in all official publications, and has already been accepted by many publishers and journals. Superfluous letters will be omitted, which is the great desideratum, and other minor improvements made in capitalizations, etc." In Germany considerable progress has been made toward the substitution of the Latin type for the German, and it is believed by many that the use of Latin type is bound to grow. What a boon to China if the government would introduce the Latin character (Romanized spelling) to take the place of the Chinese character in all primary schools! We believe this time will come, and we are not without hope that even in America and England superfluous letters and absurd non-phonetic spelling will become more and more a thing of the past. In America the absurd spelling of such words as

labor with a *u* in the last syllable has been pretty generally dropped, and the spelling reform seems to be making some progress, but more glaring absurdities still exist and are a serious hindrance in the acquiring of a knowledge of reading and writing English. Now that the English language is studied all over the world it becomes all the more important that those in other nations who desire to learn it should not be hampered by irrational and unscientific spelling. There is really less reason for sticking to ancient methods of spelling English than there is in clinging to the old Chinese ideographs in a land where there are so many dialects that phonetic writing must as yet be adapted to many scores of dialects in order to be understood.

If Mandarin is to be the language of China, then those who advocate such a reform should do what they can to give us something in the way of a standard. A standard pronouncing dictionary with words spelled out in Roman letters, and then the whole Bible published in this standard Romanized Mandarin vernacular would be a great blessing to China, and other books would quickly follow. But the Mandarin (whatever that may mean) will eventually be pushed to the wall unless it can be brought into line with modern requirements. A union system of Romanization is needed, but still more do we need a union system of pronouncing Mandarin and a much richer vernacular than is furnished by any branch of Mandarin yet spoken in China. It is not at all impossible for some such a dialect as that of Ningpo to launch ahead and take the lead. It is spoken by millions of the most aggressive and enterprising of China's population. It has the whole Bible in Romanized and with references, and a good beginning in the way of religious and educational literature. The Ningpo Romanized is neither helped nor hampered by a character colloquial; but it is used by a large and growing Christian constituency. The dialect is in many respects superior to the Mandarin, and our missionary friends would do well to cultivate it with greater vigor and get wide-awake young men and women who are not in the church interested in reading and writing the Ningpo Romanized; and this will not prevent their learning the Mandarin, but will facilitate its acquirement.

An interesting meeting was held recently at Ku-liang for the purpose of considering the question of the place of Romanized literature in mission work. Miss Hartwell, by special request, read her paper prepared for the meeting of the Educational Association. The paper was greatly appreciated and was followed by a discussion, in which there was considerable enthusiasm manifested. Among the

earnest advocates of the Romanized were Archdeacon Banister of Hongkong, Mr. Beattie of Amoy, and Mr. Woods of Ku-cheng. Mr. Beattie said that in Amoy the Romanized was used in all the missions, and gave such complete satisfaction that the calling of a meeting to discuss the matter seemed strange to him. To hear that some needed to be convinced of its value found him wondering who these people could be and where they could have come from. Several of the ladies told of games which had been found useful in teaching the character in combination with the Romanized, games resembling "Authors," "Logomachy," etc. It seems that at Foo-chow much use is made of Dr. Martin's Analytical Reader in educational work, and the Romanized has been used with considerable success in translating the sentences into colloquial and in giving the pronunciation of separate characters. One of the games mentioned, which resembled "Authors," made use of four lines of the Analytical Reader as a "book" and using both character and Romanized to familiarize the player with the ideograph and its pronunciation. About a hundred missionaries were present at the meeting.

Correspondence.

THE MISUSE OF THE MISSIONARY'S
NAME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER for August, just to hand, I notice a letter under the above heading on a subject that is occupying many minds at this time. As the writer, Mr. Cornford, introduces what he has to say on this subject with a reference to a letter I published three or four months ago in the *North-China Daily News*, I should like to deal with some of the points he raises.

1. He says: "The evil will have to go on growing until missionaries see plainly that simply to check the man (who is oppressing others by a fraudulent use of the name of a mission) in one particular attempt is absolutely inadequate to prevent him making, and succeed-

ing in, similar attempts in other quarters." I quite agree with this, but I go farther and say that for missionaries to try single-handed, in isolated instances, and in widely separated districts, to check the men who are carrying on this system of oppression, is an utterly inadequate remedy for an evil of such vast dimensions as that we are now confronted with and which, as far as I can learn, is affecting every part of the empire where missionaries are established and some parts where they are not.

2. Mr. Cornford says: "When we are brought to see clearly that these men, whether Christians, enquirers or heathen, both for their own sake and as a deterrent to others, ought to be punished, we have then to consider how and by whom the punishment should be inflicted." Again I agree with him, i.e., I agree that they ought to be

all punished, and in the same way, as far as the law of the land is concerned, i.e., by the magistrate. But when he seems to suggest that it is the duty of the missionary, whose name has been wrongly used, to hand over the offender to the magistrate, I dissent altogether. If a man forges a cheque on my banker, using my name, it is no part of *my* duty to prosecute him. The loss, if the banker is deceived by the forgery and pays the cheque, is *his* loss and not *mine*, and much as I may sympathize with him and regret the incident, it is his business and not mine to protect himself and his shareholders. A careless and incompetent banker may find people taking advantage of his carelessness again and again to forge my name. I am not appointed guardian of his interests, neither am I a public prosecutor, and I am not called on to take the case up. Similarly, if a man uses my name to impose on "the powers that be" in China, i.e., on the magistrates who have been entrusted with the public administration of justice, it is, properly speaking, *their* business, and theirs only, to protect themselves and the people under their jurisdiction against the imposition. An incompetent and easily-deceived official will be always getting bogus letters from missionaries and other people whom he is afraid of offending, but it is no more my duty to be always telling him who is cheating him than it is my duty to report him to his superiors as incompetent to discharge the duty of his office. Mr. Cornford says: "The power and the duty of punishing evil-doers is entrusted by God to the Chinese magistrate." I entirely concur, but I add that the duty of *finding out and arresting* the evil-doer has similarly been entrusted to him and has *not been entrusted to Christian missionaries*. What then is to be done to meet the existing evil? I reply that at

the present time we are face to face in China with a most anomalous state of things, and that a fundamental change is needed before the evil I am speaking of can really be righted. In my opinion it is the duty of missionaries—inasmuch as this evil indirectly affects the reputation of Christianity in China—to work together to effect that change. A clause in the treaties between China and Western nations, which was originally inserted solely with the object of vindicating liberty of worship for Chinese subjects wishing to become Christians, has, from various causes, been so much abused that mandarins to-day are many of them scared by the very mention of the Christian name, or the name of a Christian missionary, or even the name of any foreign swindler, when it appears in a lawsuit, and are afraid in any case where this dreaded influence appears, to give judgment against it, lest the foreigner should bring pressure to bear upon the Yamen through his Consul in order to secure a verdict for the nominally Christian or foreign-protected litigant. In the interests of the Christian name, and in the interest of justice to the people of China, I think missionaries should everywhere co-operate to redeem the liberty of conscience clause in the treaties from its present liability to abuse. In my letter to the *N.-C. D. News* I suggested that the Consuls, whose special duty it is to see that the treaty clauses are observed by their nationals, might represent to the higher provincial officials, and through them to the lower officials, that this evil ought to be stopped and that the present state of things was never contemplated by the framers of the treaties under which we may claim liberty of conscience for ourselves and for our converts, but which gives us no right to interfere in other matters.

I desire to see *the Consuls* throughout China requesting the Chinese authorities that *they* (the Consuls) may be informed of every case in which the names of their respective nationals come directly or indirectly into the Yaméns, as in any way interfering with civil suits or public and official business. I should like further that the Consuls should be able in taking this step to inform the officials that the suggestion that it should be taken came from missionaries who are wholly opposed to the abuses which have in the course of years crept in, in the working of our protective treaty clause. Would it not be possible for those missionaries throughout China, who view the evils of interference in Yamén cases by nominal Christians, and are urgently calling for consular help for its suppression, to sign a com-

mon public declaration to that effect, which might be published both in China and at home? Or better still, would it not be possible for such missionaries unitedly to memorialize the whole body of foreign Ministers in Peking asking them to take this question into their consideration and to instruct the Consuls who are under their jurisdiction to act in the way that seems to them most likely to stop the evil of which the Chinese have such good reason to complain, while at the same time carefully guarding the just rights that our converts have under the treaties to claim liberty to worship God and to abstain from all participation in idolatrous ceremonies and practices?

I am, Dear Sir,

Yours faithfully,

ARNOLD FOSTER.

Our Book Table.

The Sixty-sixth Annual Report of the Board of Foreign Missions of the Presbyterian Church of the United States of America.

This Report, of 492 pages, is unusually well gotten up, being made luminous with numerous maps and adorned with a goodly number of well-executed half tones of missionaries and mission premises in various parts of the world. Among the latter are four small cuts showing the condition of the buildings in Weihien, Shantung, after the Boxers had completed their work. The totals for China are as follows: Principal stations, 22; out-stations, 276; American missionaries (including wives and single ladies), 197; native force, 572; organized churches, 73; communicants, 11,416; number of pupils in schools, 3,206; patients receiving treatment, 79,530. The total receipts of the Board for the year were \$1,086,341.74, gold.

REVIEW.

Next to the awful scenes of bloodshed in Shansi two years ago, those in Pao-ting-fu struck with horror the Western world, and especially those interested in Christian missions. A book has appeared, entitled *The Tragedy of Pao-ting-fu*, prepared by Rev. Isaac C. Ketler, D.D., President of Grove City College, Pennsylvania, U. S. A., and published at the price of two dollars, gold, by F. H. Revell Co., Chicago. (Will be on sale at the Mission Press in the course of a month or more).

The author has indefatigably collected information regarding the eleven adult missionaries and four children who were massacred on the 30th June and 1st July, 1900, in that city, and enriched his volume with fifty illustrations, all from photographs of persons and places associated with those fatal days. Much of the book is composed of letters from Mrs. F. E. Simcox,

missionary of the Presbyterian Church in Pao-ting-fu and niece of Dr. Ketler. It contains also letters from her husband and others, and more or less extended sketches of the lives of each of those who fell victims there to the fury of the Boxers.

Dr. Ketler has woven his material together effectively, especially in view of the difficulties of obtaining information about persons, for the most part strangers to him, representing two nationalities and three missions; and he very successfully exemplifies the wise editor in remaining himself behind the scenes.

The letters of Mrs. Simcox, covering a period of seven years, naturally describe, for the most part, the work of the mission to which she belonged; but they are, in a measure, an outline sketch of life in any newly-opened missionary station, and are interspersed with side lights on the work of sister missions in Pao-ting-fu. Most of them were not written for the public eye, and all have a winsome air of naturalness and simplicity.

The impressions of the exalted character of Dr. Taylor, Mr. Pitkin, Miss Morrill, Miss Gould, Dr. and Mrs. Hodge, Mr. and Mrs. Bagnall, and Mr. Cooper, as well as of Mr. and Mrs. Simcox, that one gets from a perusal of the book, are most healthful and inspiring. Pao-ting-fu was apparently but an ordinary mission centre, yet the loftiness and beauty of the souls that humbly shone there make one proud again of the glorious Being, Who in this day of much sordid living and much pride of mind, moulds and holds loyal even to death such radiant spirits as these. A study of the countenances, for the most part so well reproduced, of those who are commemorated in this volume, ought to be sufficient to convert an unbeliever to Jesus Christ and to Christian missions.

The title of the book suggests sadness and dismay; the impression

of the book, at least upon the Christian, will be—profound admiration for the true missionary, renewed purpose to put shoulder to the work he lives for, and rekindled hope in the ultimate success of a cause with such supporters and such a Lord.

W. J. L.

East of Asia, Vol. 1, No. 2. A non-political illustrated quarterly. Price \$1.50. Shanghai: "North-China Herald" Office.

In this age of bustle, hurry, and competition it is true that there is room "at the top." It is equally true that in our day of multiplication of magazines there is a field for the "first class." The magazine before us is making strenuous and laudable efforts in this direction. Paper, ink, type, half-tones, and mechanical execution leave little to be desired, whilst the letterpress is of a high order, dealing attractively with topics regarding which too little interest has hitherto been taken in the home lands.

After admirably turning over the tastefully arranged pages, we began—not inappropriately in reviewing an "East of Asia" magazine—to read first the last article, "Seoul," by Esson Third. The brightly written, suggestive sentences tell a good deal of the city: its name, age, size, walls, streets, houses; and from the possible influence of the hot flues on the Korean character, we are led to a series of graphic pictures of the inhabitants. From the water-carriers, washerwomen, and soldiers we are led up to the immaculately dressed gentry and the "swells" immersed in Chinese thought. We cannot help feeling that the women, in spite of their hard sad lot, are superior to the "male incapables," and so complete and suggestive is the study that as we sit pondering over the spiritual, mental, and material environment of this remarkable people, we find fresh food for

thought and partial illumination of ideas in the writer wafting to our ears the music which confines itself to three notes and a thump, as well as the occasional railway whistle. We trust this is only the beginning of a series of articles from the pen of Esson Third.

Two other well illustrated articles are: "Lama Temples," by Ernst Ludwig; and "Siam," by Dr. Frankfurter. Among the contributions from Chinese literature we find a translation of "The Heartless Husband," from the Chin-kuch'i-kuan, by Father Henninghaus; selections from the popular "Three Kingdoms," by Dr. F. L. Hawks Pott; the first of a series of character sketches (Tsin-shih-huang-ti), by Theodor Metzelthin; and a treatise on the "Three Character Classic" (Dr. Bridgman's translation being used) by Rev. R. Wilhelm.

The many friends of Pastor Hackman will welcome his scholarly and lucid article on Chinese coins, and will, no doubt, feel grateful to the *East of Asia* magazine for bringing him and other new writers and students of Eastern customs and characteristics to the front. We wish the magazine all success, and trust that, in order to secure a wider range of readers, it will be possible to reduce the price somewhat.

G. M.

Nippert's Pastoral Theology, adapted by Rev. F. Ohlinger, Methodist Book Concern, Foochow. Wén-li. Paper. Fifteen cents.

This work is "specially designed for use in theological schools and seminaries". It contains one hundred and twenty leaves, printed on good brown paper and in clear type. It is divided into fourteen chapters with the following themes: "The necessary qualifications of the pastor, Duties the pastor owes to himself, The pastor and various

classes of adherents, The pastor and the performance of several public offices, The pastor and the children, The pastor and the administration of discipline, Visiting from house to house, Visiting the sick, The pastor in his daily intercourse with men, The pastor and his assistants, The pastor and revivals, The pastor's conduct with regard to change of appointment, The pastor's private life, and hours in Gethsemane". These subjects cover quite a wide range of pastoral duties and show its general adaptation to the conditions in China. Only two of the chapters have denominational reference, but the conditions and methods of work are such in China that they are easily adapted to any denominational use.

The pastor's duties to himself and the church, public and private, individual and collective, special and general, are all embraced in the different chapters in a terse, succinct, and clear manner, thus making it a work well adapted to be of special aid to pastors and others, also, below the pastoral grade.

The English Introduction says: "The arrangement of the work and the subject matter in general is that of the late Dr. L. Nippert, for many years at the head of our (Methodist) theological seminary at Frankfort-on-the-Main, Germany. But the result is not so much a translation as an adaptation."

Like many other Western textbooks no work on pastoral theology would be suitable to literally translate into Chinese. Hence the adaptation of a good work by a careful experienced scholar like Mr. Ohlinger is specially timely at this stage of pastoral work and needs in China. The book contains a list of forty-three authors, ancient and modern, quoted, and the characters used to represent the biographical and geographical names follow, in general, the Report of the Com-

mittee on Terminology. A few technical terms, in English and Chinese, are also added.

It is understood that the work is already being revised for a second edition, indicating that there is a real demand for such a book, and that it is intended to make this a permanent text-book. The pastoral office is one of great importance and one that is imperfectly understood by the Chinese, and any work that will give them more light and inspire them to a more faithful and complete discharge of such duties, should be brought to their notice and put within their reach as so much supplemental aid to the limited oral instruction given in our theological schools.

H. T. W.

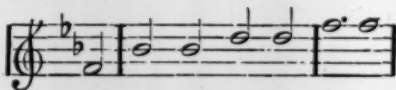
The Chinese Church Hymnal. Vol. II. Prices : Paper covers, 90 cents; half bound, \$1.40; morocco, \$2.25. English indexes and tunes.

One of the greatest difficulties in the management of the Service of Praise in mission stations in China, is the selection of suitable tunes for the hymns that are used. To provide tunes for all the hymns in most of the books, is by no means an easy task, for as the hymns are generally translations culled from various sources, the tunes have likewise a varied origin, and their combination in the Service of Praise often means that the missionary musician, unless he or she be one of those fortunate individuals who possess a good reliable musical memory, has to carry into the church a large selection of different tune books, in order to provide the music for one service.

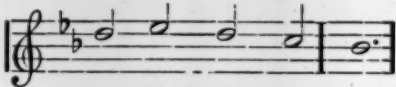
The Rev. Jonathan Lees, of Tientsin, has done those missionaries who use the Hymnal named above a good service; for in a volume of most convenient size, tastefully and strongly bound, he has published a most useful selection of music.

The tunes have been selected from many of the standard tune books and have been well edited by Mr. R. D. Melcalfe, Mus. Bac. The imprint of the names of J. Curwen and Sons, of Plaistow, London, E., at the beginning of the book, ensures clearness of type and correctness of printing; and the book will be welcomed by many of those who in former times were compelled to carry with them a load of unwieldy books. Mr. Lees' hymn book is not as well known all over China as it deserves to be. It is about the most complete collection of hymns yet made, and contains some particularly happy translations of favorite hymns. The tune book shows marks of the same good taste in compilation as does the Hymnal.

In examining the tunes one notices in one place that a tune which certainly needed modifying slightly to suit Chinese use is printed as if the English version of the hymn was being used. "Miles Lane" is the tune referred to. In singing the Chinese version it certainly seems best to sing the notes of the fourth line as minims only:—



And crown Him Lord of all and



crown Him Lord of all.

The Chinese words do not lend themselves to the repetition of the English version.

One notices with interest and pleasure some original melodies from Mr. Lees' own hand.

Some of the tunes have new names appended to them. Why should our old favorite "Moscow" be called Trinity? One is pleased to see the pretty little tune No. 233 to "Little ones like me," though

it differs slightly from the form with which the writer is familiar. This tune was one learnt very early in the writer's existence, and always brings back memories of childhood's days. There is, in the writer's opinion, one great defect in the collection. It is a book that can be used by those who have a good choir of Chinese youths or maidens who can be systematically trained in vocal music. Such will be able to cope with the difficulties of singing intervals of semitones, etc., but many of the tunes will be entirely out of the grasp of our less educated Chinese brethren and sisters. For them pentatonic melodies are by far the best; and it is much to be deplored that so few melodies of this class have been included. No attempt seems to have been made to meet the Chinese half way in their ideas of singing; in the writer's opinion and experience such efforts are well worth making, and have proved to be very profitable. In this respect the China Inland Mission tune book has done exceedingly well, although that collection would have been greatly improved by better editorship, as in several places serious misprints occur.

It is becoming to the missionary musicians, when he or she can exercise self-denial by using melodies which, although not so pleasing to the musical ear as the works of Dykes and Sullivan, are far more easily sung by our Chinese brethren and sisters in Christ.

Mr. Lees' book will certainly meet a long felt want and should be of use to many who do not use the Tientsin Hymnal, as it contains a good selection of tunes of standard metre; and its use will certainly lessen the number of books hitherto necessary to those who have not been blessed with a good musical memory. Mr. Lees has for many years been an enthusiastic worker in the direction of improving and

perfecting the Service of Praise in the Chinese Christian churches, and his work deserves reward! He will certainly receive his great reward at the hands of the Master at the great day, but missionaries of all churches should show their appreciation of his self-denying and earnest labours by purchasing and using this most acceptable book.

C. S. C.

Chronological Handbook of the History of China. A manuscript left by the late Rev. Ernst Faber, Dr. Theol. Edited by Pastor P. Kranz. With four Appendices. Shanghai: Published by the General Evangelical Protestant Missionary Society of Germany. Printed at the American Presbyterian Mission Press. 1902. Pages 250. (Including Preface and Appendices, pages 311.) Price \$2.50.

A great many who see this new issue will be amazed to find a volume of the size of the Chinese RECORDER and less than three quarters of an inch in thickness, labelled on the back: "History of China." The work is not, however, intended as an essay upon Chinese History, but is what its full title indicates, a "Chronological Handbook" of events in the past of this empire from the time of Fu Hsi (who is assigned to the year 2852 B. C.) down to the return of the Empress Dowager and the Emperor to Peking on the 7th of January of the current year. There are four Appendices, of which the first gives a list and some account of the twenty so-called "Illegitimate States;" the second does a like service for the thirteen "Illegitimate Dynasties;" the third contains somewhat full notices of "The Six Great Chancellors of Ch'in," 4th Century B. C.; while the fourth is entirely different, and consists of a sort of analysis of Giles' Biographical Dictionary, from the point of view of a scholar who has used it and who found it desirable to compile an index. This is done under nine entirely arbitrary cate-

gories, such as "Noble Deeds," of which instances are cited covering two pages; "Bad Characters," nearly one page; "Religion," "Buddhism," "Taoism" (as if the two latter were not included in "Religion"), each a page and more; "Civilization," "Industries," "Psychology and Strange Stories," followed by about four and a half pages containing a list of characters belonging to the present dynasty. Each of these will be useful for other students of Chinese history, although bearing but a general relation to the "Chronological Handbook." Dr. Faber was well known as a scholar of German thoroughness, who made the investigation of Chinese literature, especially the classics, his speciality. The results of his studies in these, as in several other lines, will be of permanent value to the world. We are told in the Preface by the editor that in order to perfect himself in this oceanic subject which he wished thoroughly to master before completing a critical review of all Chinese literature, Dr. Faber worked for many months on a collection of dates and facts. A competent Chinese scholar was employed to make extracts from several Chinese historical compilations, and these extracts served as the basis of the present work. It was a favorite thesis of the compiler that the truest description of the Chinese as they are, is the correct knowledge of what they have been, and that in their voluminous historical records, superabundant materials exist for answering every question that can arise in regard to the actual outworking of classical theories put in practice.

It was because his examination of the records of the Chinese past had made him familiar with a vast range of facts not readily coordinated by general students of Chinese affairs that Dr. Faber was so pronounced in his expressions of

the evils of Chinese social, political, and official life. In Pastor Kranz, Dr. Faber has a worthy successor, who takes up his work in the spirit of a devoted follower and admirer, and whose Preface (of XVI pages) with numerous Notes, embodies his views as to what should be done to benefit China. There is sound sense and a good philosophical basis for every one of the suggestions in regard to the changes which should be made; yet at the same time they are so comprehensive and so drastic that the mere enumeration of them in sixteen ranks, only serves to show the present utter impossibility of getting the merest hearing for the bare mention of many of them. Complete religious liberty is the first of these 'large orders,' followed by the abolition of the Imperial harem, the forbidding of concubinage in officials, reform in the laws of China, and especially elaborate and radical educational reforms, including the establishment of a "Board of Education with five eminent foreign educationists as advisors." Although these men are to be from five different countries it is expected that they will copy the German system in its most important details. The whole plan of examinations must be transformed, and every candidate for the second degree is to be compelled to learn at least one foreign language (German scholars making nothing of acquiring from four to six). Regular salaries are to be provided, a public statement of receipts and expenditures and a regular budget prepared (!); bribery is to be punished, the army reduced in numbers and increased in efficiency, all the cities to be purified and well lighted. We quote the fifteenth article entire to show the omnibus nature of the revolution insisted on. "15. Connect all important cities by rail, utilize all the *mineral wealth* of China, prevent *famine* and *inunda-*

tions, improve old and encourage new industries, and facilitate trade (by new trade-laws, one system of coinage, adoption of a gold standard, abolition of all export and lekin hindrances, etc.)" This compendium of condensed earthquakes can hardly fail to remind the reader of the formula said to be adopted by the superstitious Chinese farmer who desires to get results without intermediate processes, and who repeats the words "*Ts'ao ssu, miao hue, ti fa hsüan*, 草死苗活地發旋, hoping that in due time the weeds will die, the grain-sprouts will survive, and the earth will be gently stirred. We do not mean that any one of these changes, or all of them together, are psychological impossibilities in China, but that they are so, except as the result of evolutionary processes, the modus of which is left to be conjectured. This is not, however, the case with the matter of a Parliament, dealt with in a foot-note to page XII, where it is proposed that the local constables might be allowed to "elect district representatives;" these in turn to choose representatives of the prefectures, and they again for the province! As an alternative it is suggested that each of "the four recognized classes of society (scholars, merchants, artisans, and farmers)" should choose a representative for their class. The district representatives of the four classes should then elect prefectural delegates, who in turn are to select twelve representatives of the whole province for a term of five years. The provincial delegates should go to Peking to form a "National Parliament," whose principal function it should be to deliberate on new laws and to submit them to the Emperor. These various persons, it is to be remembered, have no natural affinities and many inevitable antipathies; they have not had and never can have

any training or fitness for the most ultimate and delicate function of representative government, yet the casual concourse of these heterogeneous legislative atoms is expected to evolve an orderly system of laws for the empire! If any one is curious to witness such a scheme in operation he has but to turn to the Hawaiian Islands, where the wheels of public business have been blocked by the application of crude theories to the hard strain of practice. It is worth while to refer to these suggestions, because they are instances of the facility with which an able scholar under the strong influence of academic theories may blind himself to actual conditions. For the book as a whole we have only words of commendation, since it is one more in the long line of stepping-stones required to pave the narrow and tortuous way to a new China.

REVIEWS BY A. H. S.

A Mighty Means of Usefulness. A Plea for Intercessory Prayer. By Rev. James G. K. McClure. F. H. Revell Co., March, 1902. Pp. 127. 50 cents net.

This little volume consists of eight chapters on different aspects of the topic of prayer. The treatment is widely different from that of Andrew Murray's well known work, but perhaps not on that account the less useful. One of the best chapters is on "The Talent of Intercession," a talent which it is not too much to say is too often buried in the earth. The book ought to be widely read at an epoch in the history of the church when men (and women) have 'no time' to pray, thus leaving a mighty agency but little used. Dr. McClure is a well known Presbyterian clergyman who has occupied prominent positions and who is likewise the author of numerous other little books of interest and of value.

Mosaics from India. Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. F. H. Revell Co. March, 1902. Pp. 296. \$1.25 net.

The author of this book is a missionary lady of ten or more years' experience, who has lived in different parts of the Indian empire and who has the talent for vision so necessary for one who wishes to enlighten others. In XIX illuminating chapters she takes the reader over a great tract of territory, physically and topically, without giving the impression that she is endeavoring to be an encyclopedia, or to be overwise. She clearly recognizes and points out the folly of speaking of "India" as an entity, yet there are aspects in which it may profitably be so considered. The book is well worth reading, and should be largely put into Sunday school libraries at home. It ought to have had a good index, as every Christian work should. There are disagreeable misprints on pages 74, 187, and on page 214 "driving" for 'diving.' The illustrations add greatly to the value of the work, being almost uniformly excellent.

The Story of the Christian Centuries. By Edward Griffin Selden, D.D., Pastor of the Madison Ave. Reformed Church, Albany, N. Y. F. H. Revell Co. 1901. Pp. 319. \$1.00 net.

The idea of this book is to divide the centuries, since the Christian era began, into eight general periods, the leading events of which are summarized in a readable manner with a view to exhibiting their connections in general history. Scarcely any task could be more difficult, and it would be rash to affirm that the author has executed it satisfactorily to others, though his own mind sees the main outlines distinctly. The value of such a book is to be determined by the use

made of it. For Bible classes and for Christian workers who wish to have a convenient manual of the main events, it may be most useful. It is one of the 'tabloid' issues characteristic of the time in which we live when everybody wishes to know everything in a highly general way, but when not one in ten thousand has time or taste for such a work as Guizot's "History of Civilization." A book like this, which should deal with China and its history in a like spirit, would scarcely fail to find a place of its own. On page 95 we find "worldlines" for 'worldliness,' and on page 244 "Hallan" for 'Hallam.'

Evolution and Man Here and Hereafter. By John Wesley Conley, D.D. F. H. Revell Co. 1902. Pp. 172. 75 cents net.

This is a very interesting discussion of the "Scientific Aspects of the Question," in ten chapters, followed by seven others on "Evolution and the Biblical Teachings concerning Man." We know nothing of the author, except that his few sentences of preface are dated from Oak Park, Illinois, but he is a thinker whose mind has long worked over these deep problems, and he presents the results of his thought in fresh, crisp outlines comprehensible by any one. It is impossible in a few words to do more than indicate that the main idea is to show the reasonableness of, and the scriptural warrant as well, for the idea that the Creator has always been present in nature and in His providence as an immanent force, adding from time to time new increments of power, which are themselves the cause of the evolution so evident in all the processes relating to earth and to man. This appears to be differentiated from the 'resident forces' in the late

Prof. Le Conte's famous definition of evolution. For a compact and vitalized statement of the views here presented, and for a forcible argument to show their far-reaching consequences in the perhaps not distant future, we do not remember anything better than this modest volume. Its value is impaired by the lack of an Index, but it may be cordially commended to all classes of thoughtful readers.

East of the Barrier, or Side Lights on the Manchurian Mission. By Rev. J. Miller Graham, missionary of the United Free Church of Scotland, Moukden, Manchuria. F. H. Revell Co. 1902. Pp. 235 Presbyterian Mission Press. Price \$2.00.

This book, in thirteen chapters, gives a sketch of the background and of the general environment and history of the various Presbyterian Societies now happily united in their work in this great field. The earlier chapters cover ground relating rather to the general and the external, while the later ones give the outline of the terrible Boxer movement of 1900 and its results in church life, a very interesting narrative. It is not quite obvious why the term Boxer, so often necessary, is always put either in full or half quotation marks and styled 'Port slang.' However infelicitous the word it is acclimatized in all modern languages, and while open to criticism is indispensable for lack of a better. If Mr. Fulton is right in the passage from his article cited on page 173, the Manchurian missionaries ought earnestly to devote themselves to a complete history of their church during the troubles. He says: "The tales of suffering on the part of the Christians we continually have to listen to are simply indescribable; and if half of them were told in the ear of the church, there would be let loose such a flood of sympathy as should make the salvation of China the daily thought

and prayer of every brother throughout the world." What *has been* described by the Chinese so as to produce this impression ought not to be 'simply indescribable' by their spiritual teachers, and the tales should be, by all means, collected. In this volume we do not find even any estimate of the number of Christians killed, though in isolated places some figures are cited. In one place we notice the remark that "the missionary body in China is a very complex organism", which is both inaccurate and misleading, since it is at present, so far as Protestants go, not an 'organism' at all. Emphasis laid upon its diversity is of course in place. The orthography is frequently at variance with that which is now generally prevalent in the best books on China, and it is desirable to aim at uniformity and not to encourage such eccentricities as the employment of the letter 'R' in writing sounds like that of "jen"—man, etc. The use of hyphens in proper names—a kind of shibboleth in every work on China—is apparently conducted on no discernible principle. It would be better to use more capitals and less hyphens. Mr. Graham's book will give home readers a vivid and accurate idea of the conditions prevailing in the vast region for which he speaks, and ought to awaken a wide interest in the present mission work there and still more in the future.

ACKNOWLEDGMENTS.

The West China Missionary News.

Report of a Visitation of the China Missions of the Presbyterian Board of Foreign Missions, by Rev. Arthur J. Brown, D.D., New York.

"Lost in Flame," being the Thirtieth Annual Report of the Po-sang Missionary Hospital, Foochow, Dr. H. N. Kiuneur in charge.

July Number of the *Baptist Missionary Magazine*, Boston, U. S. A., which includes their Annual Report. The statistics for China are as follows: Ordained missionaries, 27; single women, 10; wives, 27; native ordained preachers,

10; native unordained preachers, 80; out-stations, 100; organized churches, 57; members, 2,962. Total in schools, 682.

Woman's Work in the Far East.
September number.

Editorial Comment.

Two more soldiers have fallen at the front, two more witnesses have sealed their testimony with their lives. While there is sorrow for the loss and sympathy with the bereaved living ones, there is no regret, no disposition to say they ought not to have gone there. Such calamities are liable to happen at any time and will be liable to happen for a long time to come. If the missionaries were to shrink from entering places where there was a possibility of danger, they might as well leave China to herself. The very copy of the *Daily News* that told of the death of Messrs. Lewis and Bruce also told of a native official being done to death by his own people in the north-west of Chihli. The Chinese people, when stirred by excitement and animosity, are capable of very dreadful deeds, as we are all too well aware. But they have been so for millenniums and will remain so until the incoming of new ideas, new religion, new knowledge, and these can only be brought in by sacrifice and sometimes by the sacrifice of life. Every missionary realizes this and enters upon his work with his eyes open. All honor to them for it.

We do not attach any special political significance to the present sad tragedy. It seems to have been local. And when one realizes what the Chinese believe that every foreigner is capable of, merchant as well as missionary, it is not strange that violence is sometimes the result. The only wonder is that it is not more frequently experienced. But we should be false to our calling and unworthy of the name of Christian if we were willing to leave them thus. China is a great mass to be moved and cannot be moved suddenly. But we believe that the leaven of truth is already working and that such sad scenes will become more and more impossible. Others will be found ready to take the places of those who have fallen and a rich harvest will yet spring up from the soil thus enriched with blood.

* * *

MEANWHILE matters seem very unsettled in Szechuen, but we have hopes that the new Viceroy, who has the reputation of being a strong-minded and firm-handed man will bring about a more peaceful and settled condition of affairs. The last word that we have had, by mail, from Chen-tu, was hopeful. Sub-

sequent telegrams in the daily papers show a very unhappy condition of the people, who on account of lack of rains, and for other causes, have furnished only too fruitful ground for the sowing of Boxer seeds of revolt and murder.

OUR attention has been called to the fact that in our Editorial of last month, writing in reference to the appointment given Dr. Richard by Imperial edict, we quoted Dr. Richard as saying: "There was a committee of six Protestant missionaries appointed by the Missionary Conference of 1890 to represent the Protestant body before the Chinese government, etc." On referring to the Records of the Conference of 1890 we find that that committee consisted of seven men and was appointed and is described as the "United Committee on a Memorial to the Throne and the Relation of the Christian Missions to the Chinese Government," and their duties were quite specifically prescribed. This committee did its work and has no further office, so Dr. Richard probably spoke beside the mark when he mentioned it as still vested with powers to represent the missionary body before the Chinese government. The China Missionary Alliance, which has been recently formed, and approved by the missionary body as a whole, is the only agency at present by which the missionary body can be represented. It is not strange, however, that Dr. Richard, acting on the spur of the moment, and with the memory of the former committee in his mind, should have spoken as he did. We regret that the

name of Bishop Moule was omitted in giving the names of said committee. In order that those of our readers who can read Chinese may know the exact language of the Imperial decree, we give the text herewith:—

上
論
本館昨日接得北京電傳上諭一道
敬謹譯登
五月二十八日內閣奉上諭外務部奏
西人傳教分天主耶穌兩門現在總理
耶穌教會事務李提摩太學識優長宅
心公正深堪嘉尚着外務部即將現擬
民教相安規條一併與之商議以期中
外輯和百姓親睦有厚望焉欽此

It is indeed good to read in one of our exchanges of the *Chinese Foreign Daily News* of San Francisco, the only Chinese daily newspaper published in the U. S. A. While it is a secular paper it is without Sunday edition and "admits nothing questionable in articles or advertisements." No wonder, the writer adds, that Mr. Poon Chew was "providentially led into editorial work." Would that editors of other secular dailies might "please copy."

THE Americans of Peking are making an appeal for funds to erect a Union Church and International Young Men's Christian Association on the grounds of the American Legation, Peking, the United States government having recently granted a site within the grounds of the Legation for such buildings. The

appeal is based on the following facts: (1). The Roman Catholic church has been given the site and is erecting a fine new cathedral in connection with the French Legation. (2). The Greek Catholic church has long had a church building in the grounds of the Russian Legation. (3). The Established Church of England has for many years had a church in the grounds of the British Legation, and there is no other Protestant church building for the use of foreigners in the city of Peking in a foreign population of about two thousand. A Mr. Gordon, of Toronto, Canada, a skilled architect, has drawn plans for the proposed buildings and presented them to the committee which has been appointed to make the appeal and carry out the project. We sincerely trust they may meet with every encouragement. The estimated cost is some \$8,000.00 U. S. gold.

It is interesting to note that at the anniversary of the C. M. S. held in London in May last, they celebrated the Jubilee of their work in the Punjaub, India. According to the last census there are now 71,854 native Christians in that province, and the work was started in answer to an appeal of Christian officers, who asked for subscriptions to establish a Christian mission. Especially interesting, too, were the remarks of Sir W. M. Young, Lieutenant-Governor of the Punjaub, whose

experience of fifty-five years as a civil servant of the crown certainly entitled him to a hearing. He said: "Noble have been the spirits that have served India under the government, but I take off my hat to the humblest missionary that walks the bazaar, for he is leading a higher life and doing a grander work than any one else. If the natives know anything of self-sacrifice, they have learnt it from the missionaries." We note that the income of the Society for the year was £327,000, a grand sum, spent in a grand work.

DR. DuBOISE cables us from the U. S. A. that the State Department directs the American Consuls to report on the opium question, and suggests that friends do what they can to help by way of giving adequate information, etc. Owing to the attitude of the United States to the opium question it is easy to suppose that more reliable information would be accepted and forwarded than that which was received and submitted by the British Commission a few years ago. And it may be that if the United States takes up the matter with a strong initiative, other nations may be induced by her example to greater righteousness than has prevailed in the past. We trust all our friends, if appealed to, will do all in their power to facilitate the Consuls getting reliable and full information.

Missionary News.

Mr. J. Trevor Smith, formerly in connection with the British and Foreign Bible Society, Shanghai, has returned from a home furlough and is now engaged at the Presbyterian Mission Press as accountant, etc.

Killing of Messrs. Bruce and Lewis.

(The following letter from Chang Pah-shuen, native evangelist at Chen-chow, to Mr. Quirnbach, of Chang-teh, dated Chen-chow, August 15th, 1902, is the only definite news that has yet come to hand of the killing of these two brethren.)

"I beg to inform you that the missionaries Messrs. Bruce and Lewis have been cruelly beaten to death in the Mission House by the people of Chen-cheo. I myself was nearly killed. I received a serious injury in my left hand and my left cheek, and indeed my whole body was injured. Three days previously I exhorted the two missionaries to go to the Yamèn of the Prefect named Wu for safety. They repeatedly said there was no cause for fear, but they said, if you are afraid, you can return to your family. They also said to the servant Wan, if you are afraid, you can go home too. The missionaries said this repeatedly.

"We being powerless to help them, these two missionaries were killed. Through God's grace I have escaped. In the city and district there is a very severe epidemic, and there have been a very large number of deaths. It was rumored that the cause of the deaths was distribution of poisonous medicines by the missionaries. Several hundred desperadoes gathered together, came to the Mission House and caused the disturbance. I specially send Mr. Bruce's servant, Wan Tao-sin, with this letter to Chang-teh that you may inform the Mission director and also send some one here quickly from Chang-teh to bury the missionaries. All their property has been looted. This is a special report."

Present Difficulties with Catholics.

We are glad to see that the Protestant Missionary Alliance is taking up the subject of lawsuits among native Christians. It will be greatly in our favour if we can, as an Alliance, show the native officials our determination to refuse any assistance in all such cases. We hope the Protestant attitude will more fully reveal the inconsistency and dishonesty of the Catholics in deliberately resisting the officials in their administration of justice. We do not speak from hearsay, but from experience.

Our Scotch Mission has all along refused to help any enquirer or church member in law cases. The officials in our districts know our attitude, and I believe honour us for it. Several of them have openly in our presence complained of the constant interference of the Catholics in lawsuits and how they, the officials, under threat of being reported to higher authorities, have to give judgment in favour of the Catholic member. We do wish something were done to bring the Catholics down from their present overbearing persecuting position. If such long continue it will certainly end in trouble and the possible break up of some Protestant stations.

The relation of Protestant to Roman Catholic will become an international question, as the spite of the Roman Catholics is at present largely directed against Protestants. Such spite seems to spring from jealousy at the great success of the Protestants. If it were not for letters in the newspapers from many quarters telling of the same kind of trouble

le we should have thought our case peculiar.

For many years the Scotch Mission has been working in Ichang and neighbourhood. Not till a year ago have we had any trouble with the Catholics. The former Bishop was a gentleman who would not countenance fighting against another mission. The present Bishop speaks fair, but we have yet to find him performing. Either he is unable to restrain his priests or his promises are made not to be kept.

Our Mission has gone to no town or village where the Catholics were first, but the Catholics are following us everywhere. Already they have opened chapels in two villages, and other places are visited by the priest for enrollment of members. Wherever they have gone persecution of our people has followed.

In one market village during the last fortnight our members and enquirers have been driven from the market, have been beaten and otherwise abused. One man was forced to run the street beating a gong and saying, "all Protestants are like me." If he refused he was to be placed in a manure pit. Another man was tied to a post on the street. Another man went to the priest with a complaint of ill usage. He was seized by the priest and taken by him to the magistrate ten miles distant. The priest was accompanied by a rabble of fifty or so Catholics, who abused the poor man all the way. The priest was cognisant of all this persecution and did nothing to prevent it. To appeal to the Bishop does not seem of any use, as he believes all his priest says, which is the opposite of the evidence we can bring forward. The Consul has been notified of this persecution. In the month of May a Catholic member gathered a rabble together, and surrounding our premises in a town on the river proceeded to demolish the furniture.

The case was reported to the Consul, but it is still unsettled. The man is under the protection of the priest in Shansi. The priest refuses to give him up. The rioter is going about and boasting of his immunity from justice. If such things are suffered to continue we will have a rebellion about our ears which may not be so easily settled. We wish the Protestant Alliance could legislate in such cases. If the Alliance drew up a statement and sent it to the Foreign Ministers it might help in settling this present Protestant-Catholic difficulty. All we as Protestants ask for is to be let alone in our place and methods of work.

W. DEANS.

Church of Scotland,
Ichang.

An Appeal to the Chinese Government to remit the Duty now charged on Chinese Literature passing from one Part of the Empire to another.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I ask for the privilege of communicating through the columns of the RECORDER a copy of a letter, drawn up at the instance of the Canton Missionary Conference, dealing with the question of the duty on Chinese books as charged by the Chinese government, when these books are sent from one part of the empire to another? The Canton Conference realizes that if this appeal is to carry any weight that it must have the unanimous support of the whole missionary body. It therefore earnestly asks the various missionary conferences throughout China, the Missionary Association, the Educational Association, and the editors of all newspapers, foreign and native, to back up the appeal.

I would like to suggest that the Executive Committees of the Missionary and Educational Associations be an Executive Committee on this business. If all the missionary conferences were to take action and send the result of their deliberations to the Rev. J. A. Silsby, Shanghai, then something definite might be done. It is scarcely necessary to say that the sooner we can act together in this matter the better, as the question of tariff is now under consideration.

Thanking you in anticipation, I am,

Dear Mr. Editor,

On behalf of the Committee,

Yours truly,

W. BRIDIE.

Copy of letter sent by the Canton Missionary Conference to the British, American, and German Consuls in Canton, requesting them to use their influence in getting the duty on Chinese books removed.

GENTLEMEN: At the meeting of the Canton Missionary Conference, held May 28th, the undersigned were appointed a committee to present through you, to the proper persons, the unanimous request of the Conference, that all Chinese books passing from one part of the empire to another, should be free from all Customs' charges.

On behalf therefore of the Conference we beg to present this request to you, and that you will forward it through the proper channels to those who have power to act in the matter. We shall be grateful, and we speak for the entire Conference, if you will add the weight of your personal commendation to the request and take any further steps that you think may help to secure the desired end.

Please note several things concerning the request.

First. It refers only to Chinese books, i.e., books printed in the Chinese language.

Second. It refers to Chinese books only when passing from one part of the Chinese empire to another and not when imported or exported to other countries.

There are several considerations that have prompted this request and which it seems should commend it.

1. China takes pride in being a literary nation, and it would be most fitting for her thus to make an exception in the case of literature.

2. Now that China is reforming her educational system, books ought to be made as cheap as possible, so that all classes of people may be able to obtain them at the lowest possible price. The burden of Customs' charges rests finally upon readers and students.

3. China is the only great nation that taxes books passing from one part of its territory to another. According to the present system not only one duty but two and sometimes more are often levied before the books reach their readers. In the interests of enlightenment and in the interests of the future prosperity of this great empire this request is respectfully submitted.

(Signed) W. BRIDIE.

A. KOLLECKER.

R. CHAMBERS.

Canton.

P.S.—Since writing the above James Scott, Esq., H. M. Consul, Canton, has replied, acknowledging receipt of above letter. He says: "I have duly forwarded the letter to Sir James Mackay, K.C.I.E., the special tariff commissioner at Shanghai, for his consideration."

W. B.

Chinese Christians and the Law Courts.

The question of litigation as affecting the well-being and reputation of the church in China has been the theme of several recent contributions to the RECORDER. These articles voiced a widespread opinion that some steps should be taken to state publicly the Protestant position in relation to the Chinese law courts. There exists among the missionary body in China but one organization capable of doing this, and by its constitution it was debarred from any self-originating action of the kind, that is, the recently formed and representative China Missionary Alliance.

Four branches of the Alliance, representative of three provinces and some 150 members, have now joined in requesting the Executive Committee to draw up a statement regarding litigation and to submit the same to all the members for approval. Such a statement has been carefully prepared and is now being circulated. Hereafter, if approved, it will be presented to high Chinese officials as embodying the aims and practice of the Protestant church in China. By this means it will acquire a weight of authority no other declaration could possibly have.

Deeming it probable that the interest existing in this most vital question extended beyond the membership of the C. M. A., the Executive Committee desired the publication of the statement in the RECORDER. It will be remembered that this has been prepared, not as embodying the opinions of any individual or any class of thought within the missionary body, but as an attempt to state the position which it is felt the vast majority of Protestant missionaries occupy. In drawing it up the Executive Committee were careful

to conserve the true as well as to 'expel the false,' and, while making it clear that unlawful interference with the course of justice is a thing that the Protestant church will not tolerate, still to safeguard the existing rights of unoffending converts, both from the evil minded among the people and the extortionate and persecuting among the officials. It is hoped that the general body of missionary opinion will approve their attempt.

Missionaries who may desire to vote upon this 'statement,' but are not yet members of the Alliance, are reminded that the sending in of their names to the secretary of their district branch secures membership and entitles to vote. Should any difficulty be found in accomplishing this the general secretary will be glad to hear.

The Executive Committee would esteem it a cause for devout thankfulness if their attempt to speak as requested for the Protestant missionaries in China should so meet with the confidence of their missionary brethren as to still further extend the membership and influence of the Alliance and to prove of service to the church of Christ in China.

Statement appended.

W. NELSON BITTON,
Hon. Sec., C. M. A.

Statement to Remove Misunderstanding regarding Lawsuits.

In order to remove misunderstanding and to make our position as missionaries clear to officials and people alike, we, the members of the China Missionary Alliance (which embraces in its membership representatives of all Protestant Missionary Societies working in China) make the following statement:—

1. The Lord Jesus Christ, who is the divine head of the church,

commanded His disciples to go forth into all the world to teach all nations and to preach the gospel to every creature. In obedience to this command the Protestant churches of Christendom have sent missionaries to all lands. These churches have sent us to China, and it is from them alone that our funds are received wherewith to establish churches, hospitals, and schools. Hence we are their representatives only and are in no sense agents for foreign governments.

2. The gospel calls upon all men to repent of their wrong-doing and to trust in the grace of God for salvation, to practise virtue and benevolence, and to live at peace. By means of preaching and by the circulation of books and tracts, we strive to make known the way of this great salvation. By our schools we seek to impart knowledge and the principles of virtue. By our hospitals we endeavour to minister to the sick and to heal disease.

3. The church is composed of those who have faith in the Lord Jesus Christ and accept His teaching. Those whose conduct seems in accordance with this profession may enter the church, in order that by so doing they may enjoy the fellowship of other Christians, receive further teaching, and so grow in knowledge and in the practice of virtue.

4. But Chinese Christians, though church members, remain in every respect Chinese citizens and are subject to the properly constituted Chinese authorities. The Sacred Scriptures and the doctrines of the church teach obedience to all lawful authority and exhort to good citizenship; and these doctrines are preached in all Protestant churches. The relation of a missionary to his converts is thus that of a teacher to his disciples,

and he does not desire to arrogate to himself the position or power of a magistrate.

5. The virtuous and beneficent principles of the Christian religion are freely recognized in the treaties existing between China and foreign countries. These treaties clearly set forth that the Chinese are free to become disciples of the Lord Jesus Christ and to enter the church. They further state that Chinese Christians may not be persecuted on account of their religion. This is reasonable and just, and accords with the will of the throne, which has frequently expressed the desire that all the people should be treated alike, not distinguishing 'ming' from 'kyao' as has unhappily been sometimes done. Hence, it follows that no magisterial decision ought to be based on this distinction. Officials should observe the treaties and make no difference between converts and people. When Christians and non-Christians alike obtain fair treatment and strict justice in the law-courts the officials may be assured that further trouble is impossible.

6. Unfortunately it sometimes happens that unworthy men by making insincere professions enter the church and seek to use this connection to interfere with the ordinary course of law in China. We all agree that such conduct is entirely reprehensible, and we desire it to be known that we give no support to this unwarrantable practice.

7. On this account we desire to state for the information of all, that: (a.) The Protestant church does not wish to interfere in law cases. All cases between Christians and non-Christians must be settled in the courts in the ordinary way. Officials are called upon to fearlessly and impartially adminis-

ter justice to all within their jurisdiction. (b.) Native Christians are strictly forbidden to use the name of the church or its officers in the hope of strengthening their position when they appear before magistrates. The native pastors and preachers are appointed for teaching and exhortation, and are chosen, because of their worthy character, to carry on this work. To prevent abuses in the future all officials are respectfully requested to report to the missionary every case in which letters or cards using the name of the church or any of its officers are brought into court. Then proper enquiry will

be made and the truth become clear.

8. In conclusion, we desire to make known to all that the practice of the Protestant church is to instruct men in the truth, so that they may worship God and live godly, sober, and righteous lives. This document is accordingly issued to remove doubts and to promote harmony among all classes of the people.

NOTE.—This statement has been drawn up by the Executive Committee of the C. M. A. in accordance with Article 6 of the Constitution. It is now submitted to the members of the Alliance for their vote.

Missionary Journal.

BIRTH.

At Ningpo, August 18th, the wife of Rev. T. C. GOODCHILD, C. M. S., of a daughter.

DEATHS.

At Fan-cheng, June 30th, THORSTEIN EMMANUEL, son of Rev. and Mrs. TH. HIMLE, Hauges Synodes Mission, aged one year.

At Shih-chia-chuang, July 15th, aged 8½ months, of enteritis, MARGARET HELENA, only daughter of Ernest and Helena Burt, E. B. M.

At Fu-shuen, S'chuen, Mr. E. J. FARRENT, C. I. M., of typhoid fever.

At Kuling, August 12th, Mr. C. W. MITCHIL, W. M., in his 54th year.

At Kuling, August 15th, MARY ELIZABETH, daughter of Dr. and Mrs. GEO. F. DE VOL, A. F. M., aged seven months.

At Ch'en-cheo, Hunan, Mr. J. R. BRUCE and Mr. R. H. LOWIS, C. I. M., from violence.

ARRIVALS.

AT SHANGHAI:

August 16th, Mr. J. TREVOR SMITH, Shanghai (returning).

August 18th, Dr. and Mrs. I. J. ATWOOD and child, and Dr. P. ATWOOD, A. B. C. F. M., Fen-chow-fu.

August 23rd, Rev. R. J. GORDON, M.B., and family, I. P. M., Kwan-cheng-tse, Manchuria (returning).

For Young Men

And Their Friends.

"Christians of Reality," by John R. Mott. English edition, boards, fifty cents per copy. Chinese edition (樂實錄要), in Easy Wên-li, ten cents per copy. The Chinese edition is in the printers' hands, and should be ready for delivery by September 15th.

"Greatest Thing in the World" (至美之德), by Henry Drummond. In Mandarin, translated by Channsey Goodrich. Price, four cents per single copy. Ten copies or more, at three cents.

"Some Essentials to Spiritual Growth" (道心增要). A three months' course of Bible studies on Prayer, Bible study, and Meditation, with daily lessons for individual use at the private devotional hour. In Easy Wên-li. Price, five cents per single copy. Ten copies or more, at three and a half cents.

"Constitution of the Young Men's Christian Associations of China, Korea, and Hongkong." Adopted in Convention, May 28th, 1902. English edition, five cents per copy. Chinese edition (中華香港基督教青年會典章), in Easy Wên-li, two cents per copy.

"Model Constitution for a College Young Men's Christian Association, with Commentary" (學塾青年會典章式). In Easy Wên-li. Price, four cents per copy. Ten copies or more, at three cents.

"A Tour Among the Associations of the World" (遊歷基督教徒會記略), by Hwang Yung-liang, Delegate in 1900 to Europe and America. In Easy Wên-li. Price, three cents per single copy. Ten or more copies, at two cents.

"China's Young Men" (青年會報). Published monthly during eight months of the year. In Easy Wên-li. Single copies, twenty-five cents per year. Twenty-five or more copies, at ten cents per year.

The above prices include postage. Orders should be addressed to D. Willard Lyon, Editorial Secretary, General Committee of the Young Men's Christian Associations of China, Korea, and Hongkong, 29 Kiangse Road, Shanghai. Cash payable in advance.